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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. NOVEMBER, 1865. No. 11.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

The American Board of Commissioners for Foreign Missions held its Fifty-sixth Annual Meeting at Chicago, Illinois, in Bryan Hall, commencing on Tuesday, October 3, at 3 o'clock, P. M., and closing Friday forenoon, October 6.

CORPORATE MEMBERS PRESENT.

Maine.

George E. Adams, D. D.
William W. Thomas, Esq.
Amos D. Lockwood, Esq.

New Hampshire.

Rev. Alvan Tobey.
Hon. John W. Noyes.

Massachusetts.

Rufus Anderson, D. D.
Rev. David Greene.
Charles Stoddard, Esq.
Mark Hopkins, D. D., LL. D.
Willard Child, D. D.
Rev. Selah B. Treat.
Henry B. Hooker, D. D.
Samuel M. Worcester, D. D.
Augustus C. Thompson, D. D.
John Todd, D. D.

Rhode Island.

John Kingsbury, LL. D.

Connecticut.

Calvin Day, Esq.
Hon. Samuel Miller.

New York.

Charles Mills, Esq.
Ansel D. Eddy, D. D.
Hon. Calvin T. Hulburd.
Laurens P. Hickok, D. D.
Robert W. Condit, D. D.
George W. Wood, D. D.
Oliver E. Wood, Esq.
William E. Dodge, Esq.
Jonathan B. Condit, D. D.
James B. Shaw, D. D.
Frederick Starr, Esq.
Zebulon S. Ely, Esq.
William I. Budington, D. D.
Louis Chapin, Esq.

New Jersey.

Thornton A. Mills, D. D.

Pennsylvania.

Hon. William Strong.
Samuel Small, Esq.

Missouri.

Henry A. Nelson, D. D.
Truman M. Post, D. D.

Ohio.

Douglass Putnam, Esq.
T. P. Handy, Esq.

Michigan.

Hon. Charles Noble.

Illinois.

Baxter Dickinson, D. D.
Julian M. Sturtevant, D. D.
Rev. Aratas Kent.
Robert W. Patterson, D. D.
William H. Brown, Esq.
Rev. A. T. Norton.
Harvey D. Kitchell, D. D.
Rev. William Carter.
William S. Curtis, D. D.
Prof. Samuel C. Bartlett.
Rev. John W. Cunningham.
Rev. W. Henry Williams.

Wisconsin.

Rev. Enos J. Montague.

HONORARY MEMBERS PRESENT.

Maine.

Rev. John C. Adams, Falmouth.
Rev. Austin L. Park, Gardner.
Rev. William Warren, Gorham.
Charles Austin Lord, Portland.
Rev. Horatio Ilsley, West Minot.

New Hampshire.

Thomas J. Melvin, Chester.
D. E. Adams, Wilton.

Vermont.

Rev. W. S. Hazen, Northfield.
Rev. L. H. Stone, "
Rev. Norman Seaver, Rutland.
James Barrett, "
John B. Page, "
Rev. William N. Bacon, Shoreham.
Rev. A. B. Dascomb, Waitsfield.
Rev. E. H. Byington, Windsor.

Massachusetts.

Rev. F. R. Abbe, Abington.
Rev. Henry L. Edwards, "
Rev. I. R. Worcester, Auburndale.
Frederick D. Allen, Boston.
Rev. J. P. Bixby, "
Daniel T. Coit, M. D., "
Isaac L. Kidder, "
James Wm. Kimball, "
E. N. Kirk, D. D., "
Samuel Neal, "
Warren Partridge, "
John M. Pinkerton, "
Joseph C. Tyler, "
Rev. I. P. Warren, "
Rev. I. P. Langworthy, Chelsea.
C. A. Richardson, "
Asa Howland, Conway.
Rev. James G. Vose, Dorchester.
Nathan Durfee, M. D., Fall River.
Hon. Richard Borden, "
Rev. E. Thurston, "
Rev. James P. Kimball, Falmouth.
Rev. Geo. Trask, Fitchburg.
Rev. William D. Herrick, Gardner.
Eleazar Porter, Hadley.
Henry F. C. Nichols, Haverhill.
Rev. A. K. Teele, Milton.
T. R. Dennison, New Bedford.
S. J. Spaulding, D D., Newburyport.
Chas. H. Coffin, "
John P. Pearson, "
Rev. George E. Sanborne, Northboro'.
Levi Wheaton, North Falmouth.
Edward Strong, D. D., Pittsfield.
Rev. E. Dowse, Sherborn.
L Bliss, Jr., Springfield.
Rev. Erastus Dickinson, Sudbury.
Rev. William B. Bond, Thorndike.
Rev. William G. Tuttle, Ware.
B. A. Nourse, Westboro'.

Connecticut.

Rev. Francis Williams, Chaplin.
Rev. E. J. Doolittle, Chester.
Rev. G. D. Pike, East Hampton.
Rev. M. Dudley, Easton.
Rev. Merrick Knight, East Windsor.
E. A. Hubbard, Glastenbury.
Rev. B. F. Northrop, Griswold.
A. G. Hammond, Hartford.
Rev. John Avery, Lebanon.
Elijah B. Smith, Middletown.
Rev. D H. Thayer, Mt. Carmel.
Rev. Hiram Bingham, New Haven.
Rev. G. B. Willcox, New London.
Thomas P. Field, D. D., "
Lewis A. Hyde, Norwich.
Rev. John White, North Woodstock.
Rev. John W. Allen, "
Rev. L H. Higgins, Plantsville.
Rev. E. Frank Howe, South Canaan.

New York.

Rev. David Dyer, Albany.
John O. Cole, "
Rev. Henry Snyder, Amsterdam.
Rev. J. Clement French, Brooklyn.
Samuel E. Warner, Brooklyn.
Horace Stillman, Buffalo.
Jason Sexton, "
Rev. W. S. Franklin, Camden.
E. Whittlesey, Corfu.
Timothy Stillman, D. D., Dunkirk.
Rev. F. A. Spencer, Fulton.
Rev. H. N. Dunning, Gloversville.
Rev. Charles J. Hill, "

Rev. A. L. Benton, Lima.
Henry Kendall, D. D., New York.
Rev. W. H. Bidwell, "
Rev. Michael E. Strieby, "
Rev. A. Huntington Clapp, "
Rev. Charles P. Bush, Rochester.
Rev. W. D. Buckelew, Saugerties.
Rev. B. B. Gray, Seneca Castle.
Thomas W. Blatchford, Troy.
Rev. C. F. Muzzy, Waverly.

New Jersey.

Rev. Edward W. French, South Bergen.

Pennsylvania.

Rev. Levi Little, Brandy Camp.
Rev. David Torrey, Honesdale.
Rev. J. W. Dulles, Philadelphia.

Ohio.

Rev. J. S. Graves, Aurora.
Rev. Thomas Towler, Brecksville.
J. L. Janes, Chester.
Franklin V. Chamberlain, Cincinnati.
George L. Weed, M. D., "
Rev. R. H. Leonard, Cleveland.
L. F. Mellen, "
Rev. C. E. Babb, College Hill.
Rev. Nehemiah Cobb, Hudson.
Rev. Ansel R. Clark, Huntington.
Rev. Henry B. Eldred, Kinsman.
Israel W. Andrews, D. D., Marietta.
Rev. W. F. Milliken, Mesopotamia.
Jairus Kennan, Norwalk.
Addison Kingsbury, D. D., Putnam.
Rev. John G. Hall, Ravenna.
Rev. Levi B. Wilson, Youngstown.

Indiana.

Rev. Wm. R. Palmer, Attica.
Rev. John M. Bishop, Bloomington.
Joseph F. Tuttle, D. D., Crawfordsville.
Rev. P. S. Cleland, Greenwood.
Rev. W. C. Smith, Huntington.
Rev. Daniel Rice, Lafayette.
Rev. Geo. C. Noyes, La Porte.
M. M. Post, D. D., Logansport.
Rev. Henry Little, Madison.
Rev. Charles Hutchins, New Albany.
Rev. Irvin I. St. John, Salem.
Rev. W. J. Essick, Wabash.
Rev. Benjamin Wells, West Creek.

Michigan.

Rev. J. Ambrose Wight, Bay City.
Rev. Evan L. Davies, Battle Creek.
Rev. William Fuller, Buchanan.
Rev. E. B. Sherwood, Cassopolis.
Rev. S. M. Freeland, Detroit.
Henry E. Baker, "
Rev. J. G. W. Cowles, East Saginaw.
Rev. Bela Fancher, Homer.
Rev. G. H. Coffey, Jackson.
Moses A. McNaughton, "
O. P. Hoyt, D. D., Kalamazoo.
Rev. Calvin Clark, Marshall.
Ira Nash, "
Rev. H. N. Bissell, Mt. Clemens.
Rev. A. H. Fletcher, Pontiac.
Rev. W. H. McGiffert, "
Rev. A. H. Gaston, Prairieville.
Rev. Alanson Scofield, Quincy.
Rev. Milton Bradley, Richland.
Rev. George H. Mills, St. Joseph.
Rev. W. C. Clark, Sturgis.
Rev. Joseph A. Ranney, Three Rivers.
Thomas Moseley. "

Illinois.

C. H. Taylor, D. D., Alton.
Rev. George C. Partridge, Batavia.
Rev. Hutchins Taylor, Belvidere.
Rev. John W. Bailey, Bloomington.
H. S. Colton, Bristol.
Rev. Charles F. Beach, Centralia.
E. W. Blatchford, Chicago.
E. S. Chesbrough, "
John Covert, "
Rev. Alfred Eddy, "
D. D. Francis, "
C. G. Hammond, "
Joseph Haven, D. D., "
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Z. M. Humphrey, D. D., "
D. X. Junkin, D. D., "
Rev. J. T. Matthews, "
Wm. W. Patton, D. D., "
Rev. G. S. F. Savage, "
Henry E. Seelye, "
E. S. Skinner, "
Rev. S. S. Smith, "
John C. Williams, "
Rev. Glen Wood, "
D. C. M. Cory, Clayton.
Rev. F. L. Fuller, De Kalb.
Asahel Wood, Dover.
Rev. N. Barrett, Dunton.
Rev. Nathaniel C. Clark, Elgin.
Rev. Frederick Oxnard, "
Rev. A. C. Page, "
Rev. H. S. Hamilton, English Prairie.
Rev. L. Taylor, Farmington.
Rev. Josiah Leonard, Fulton.
Rev. A. K. Strong, Galena.
Edward Beecher, D. D., Galesburg.
Rev. F. T. Perkins, "
Rev. A. G. Beebee, Geneva.
Rev. Ira M. Weed, Granville.
Willys Catlin, Jacksonville.
L. M. Glover, D. D., "
Rev. H. B. Thayer, Kankakee.

Rev. W. C. Dickinson, Lake Forest.
D. R. Holt, "
Rev. W. A. Nichols, "
L. Rossiter, "
Samuel D. Ward, "
Rev. Darius Gore, Lamoille.
H. Dunham, M. D., La Salle.
Rev. Lewis Benedict, Lawn Ridge.
Rev. Lemuel Leonard, McLean.
Rev. Alexander B. Campbell, Mendon.
Rev. A. Day, Morris.
Rev. Henry C. Abernethy, Oneida.
Rev. Martin K. Whittlesey, Ottawa.
Rev. C. A. Leach, Payson.
Rev. A. L. Brooks, Peoria.
Rev. Wm. E. Holyoke, Polo.
Rev. R. M. Pearson, "
Rev. F. Bascom, Princeton.
F. Collins, Quincy.
Willard Keyes, "
Rev. Hope Brown, Rockford.
R. Emerson, Jr., "
Rev. Benjamin Folts, "
Rev. H. M. Goodwin, "
Rev. M. Holmes, "
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Charles Williams, "
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Rev. Erasmus D. Willis, "
Rev. I. F. Pettibone, Rockton.
Rev. Levi P. Crawford, Somonauk.
Lucien C. Boynton, Springfield.
C. S. Shelton, M. D., "
E. W. Plumbe, D. D., Sterling.
Rev. Henry M. Tupper, Waverly.
Rev. E. B. Moore, Wilmington.

Iowa.

William Salter, D. D., Burlington.
Rev. George D. Young, Camanche.
Rev. Samuel Newbury, Cedar Rapids.
Rev. James Knox, "
Rev. Enoch Mead, Davenport.
Rev. Julius A. Reed, "
Rev. Wm. Windsor, "
Rev. Ephraim Adams, Decorah.
Rev. Asa Turner, Denmark.
Rev. J. M. Chamberlain, Des Moines.
James Burt, Dubuque.
Rev. Jesse Guernsey, "
Rev. Lyman Whiting, "
Rev. H. E. Boardman, Earlville.
Rev. John M. Williams, Fairfield.
Rev. O. W. Cooley, Glenwood.
Rev. Samuel D. Cochran, Grinnell.
George F. Magoon, D. D., "
Rev. Samuel Storrs Howe, Iowa City.
Rev. Benjamin Talbot, "
Rev. Hannibal L. Stanley, Lyons.
Rev. Asa T. Loring, Manchester.
Rev. J. A. Ross, Marion.
Rev. Hiram H. Kellogg, Marshalltown.
Rev. Alden B. Robbins, Muscatine.
Rev. Aaron Kimball, New Oregon.
Rev. W. H. Marble, Waterloo.
Rev. Elijah P. Smith, Wayne.
Rev. A. M. Heizer, Winterset.

Wisconsin.

Rev. E. A. Beach, Beloit.
Edward Burrall, "
Rev. George Bushnell, "
Rev. Dexter Clary, "
Timothy Dwight, "
Rev. Philo C. Pettibone, "
Rev. William Porter, "
Rev. James McLean, Berlin.
Rev. I. A. Hart, Bloomfield.
Rev. John Keep, Bristol.
Pliny F. Walter, Clinton.
Rev. A. L. P. Loomis, Columbus.
Rev. J. Q. Hall, Darlington.
Rev. J. Collie, Delavan.
Rev. D. C. Curtis, Port Howard.
Rev. P. S. Van Nest, Geneva.
Rev. W. H. Barnard, Green Bay.
Rev. Anson Clark, Hartford.
Rev. M. Wells, Hartland.
Josiah Wright, Janesville.
Rev. John Gridley, Kenosha.
Rev. N. C. Chapin, La Crosse.
Rev. B. G. Riley, Lodi.
Rev. James A. Laurie, Lowville.
E. H. Ball, Milwaukie.
K. A. Burnell, "
Rev. Joseph W. Healy, "
Rev. Wm. De Loss Love, "
Rev. Albert A. Young, Oconto.
Rev. I. W. Peet, Oshkosh.
Rev. Isaac N. Cundall, Rosendale.
George C. Hill, "
Rev. L. H. Ashmun, Rural.
Rev. J. G. Sabin, Sparta.
Rev. Asa Tracy, Tafton.
Rev. A. P. Johnson, Waukesha.
Rev. Hiram Foote, "
Rev. E. Clark, West Salem.
Rev. E. G. Miner, Whitewater.

Missouri.

Rev. Edwin B. Turner, Hannibal.
Rev. J. M. Sturtevant, Jr., "
Rev. George W. Stinson, Maysville.

Minnesota.

Rev. William R. Stevens, Rochester.
D. W. Ingersol, St. Paul.
H. Knox Taylor, "
Rev. D. Andrews, Winona.

Kansas.

Rev. Peter McVicar, Topeka.

Canada.

J. W. Howes, Montreal.

Scotland.

A. F. Stoddard, Glasgow.

Missionaries.

Wm. Goodell, D. D., Western Turkey.
Rev. O. W. Winchester, "
D. H. Nutting, M. D., Central Turkey.
Rev. Sanford Richardson, East'rn Turkey.
Rev. J. E. Ford, Syria.
Rev. Joseph G. Cochran, Nestorians.
Rev. Lemuel Bissell, Mahrattas.
Rev. William P. Barker, "
Rev. H. S. Taylor, Madura.
Rev. M. D. Sanders, Ceylon.
Rev. Justus Doolittle, North China.
Rev. E. W. Clark, Sandwich Islands.
Lowell Smith, D. D., "
Rev. Hiram Bingham, Jr., Micronesia.
Rev. T. S. Williamson, Dakota mission.
Rev. John P. Williamson, "
Rev. Stephen R. Riggs, "
Rev. N. H. Pierce, Seneca mission.
Rev. O. F. Curtis, "
Rev. L. H. Wheeler, Ojibwa mission.

ORGANIZATION.

The President of the Board, Rev. Dr. Mark Hopkins, took the chair at the appointed hour, and called upon Dr. Hickok, of Union College, who led in prayer.

Rev. Charles P. Bush was appointed Assistant Recording Secretary, the Minutes of the last Annual Meeting were read, and Dr. Patterson, Dr. Kitchell, Dr. Patton, Dr. Z. M. Humphrey, Dr. Wood, and Rev. S. J. Humphrey, were appointed a Committee of Arrangements.

A Business Committee was also appointed on Wednesday, consisting of Dr. J. B. Condit, Dr. Willard Child, Hon. J. Kingsbury, Rev. A. H. Clapp, E. W. Blatchford, Esq., Rev. C. E. Babb, and Dr. Wm. Salter.

TREASURER'S REPORT.

The Report of the Treasurer having been presented, with the certificate of the Auditors, it was referred to a committee consisting of Hon. C. G. Hammond, Col. Borden, J. C. Williams, Esq., A. G. Hammond, Esq., A. D. Lockwood, Esq., Frederick D. Allen, Esq., and Z. S. Ely, Esq., who subsequently reported as follows:

The committee have examined the various accounts of receipts and expenditures, as kept and presented to the Board, including a statement showing the investment of the different funds, and desire unanimously to express their high satisfaction with the systematic, business-like manner of keeping the accounts, and the thorough auditing and comparison of the same with the proper vouchers. Your committee see nothing to criticise, but every thing to commend.

REPORT OF THE PRUDENTIAL COMMITTEE.

That portion of the Annual Report of the Prudential Committee which relates to the Home Department, and an abstract of other portions, having been read by the Secretaries, the various parts of the Report were referred to committees as usual. It being necessary to appoint these committees at an early stage of the proceedings, they were constituted as follows, of persons reported Tuesday after noon, as in attendance on the meeting.

On the Home Department:—Dr. Geo. E. Adams, Rev. Asa Turner, Rev. A. Kent, Hon. J. W. Noyes, Rev. D. Dyer, J. M. Pinkerton, Esq., and Rev. E. L. Davies.

On the African Missions:—Dr. Sturtevant, Dr. M. M. Post, Rev. E. Dickinson, L. Chapin, Esq., Rev. John White, Rev. E. H. Byington, and Rev. Wm. D. Herrick.

On the Mission to Western Turkey:—Dr. Nelson, Frederick Starr, Esq., N. Durfee, M. D., Rev. P. S. Cleland, Rev. Geo. Bushnell, Rev. S. M. Freeland, and Rev. L. P. Crawford.

On the Missions to Central and Eastern Turkey:—Dr. Hickok, Rev. H. H. Kellogg, Rev. Wm. Carter, Rev. J. Keep, Rev. S. D. Cochran, Rev. F. R. Abbe, and Rev. J. G. W. Cowles.

On the Mission to Syria:—Dr. R. W. Condit, Dr. Eddy, Dea. J. Barrett, Dr. O. P, Hoyt, T. W. Blatchford, M. D., Charles H. Coffin, Esq., and Rev. J. T. Matthews.

On the Mission to the Nestorians:—Dr. Shaw, Dr. Tuttle, Rev. Geo. F. Magoun, Samuel Small, Esq., Rev. E. J. Montague, Rev. H. L. Edwards, and Rev. J. G. Hall.

On the Mahratta Mission:—Dr. Dickinson, Charles Mills, Esq, Rev. James Knox, Rev. F. A. Spencer, Rev. B. G. Riley, Rev. J. P. Kimball, and Rev. H. L. Stanley.

On the Tamil Missions:—Rev. J. W. Dulles, Rev. A. K. Strong, Rev. A. H. Fletcher, Rev. H. Ilsley, J. C. Tyler, Esq., J. Sexton, Esq., and Rev. W. H. Bidwell.

On the China Missions:—Rev. L. Whiting, Rev. A. Eddy, Rev. A. R. Clark, Dr. S. J. Spaulding, Rev. E. Adams, Rev. P. S. Van Ness, and Rev. W. H. McGiffert.

On the Sandwich Islands and Micronesia Missions:—Dr. Budington, Rev. W. De Loss Love, Rev. Francis Williams, Rev. H. N. Dunning, Rev. J. G. Vose, Rev. B. Fancher, and Rev. Wm. C. Dickinson.

On the Missions to North American Indians:—Rev. David Greene, Rev. J. M. Bishop, Rev. A. Tobey, Rev. E. B. Sherwood, Rev. W. S. Franklin, Rev. J. W. Allen, and Chas. A. Lord, Esq.

These committees subsequently, at different times, reported that they had examined the several portions of the Annual Report submitted to them respectively, and recommended that they be accepted and published as usual, and it was

Resolved, That the Prudential Committee be instructed to publish their Report, submitted to this Annual Meeting, as also the Acting Treasurer's Report, in accordance with the usage of past years.

The committee on the Home Department say:

The committee regret to notice that there is still a lamentable lack of candidates for the missionary work. Surely it is time for the churches to increase their earnestness in prayer to the Lord of the harvest, that he will raise up laborers who shall go forth and gather in the harvest. And now that, through the blessing of God upon our country, our young men are no longer required to bear arms in her defense, should they not inquire whether they are not called upon to engage in a still more glorious warfare for Christ, against the powers of darkness in heathen lands?

A tribute of fervent gratitude is due to Almighty God for his great favor in permitting us to close the year, not only without a debt, but even with a small balance in the treasury. Thanks to all at home and abroad who have generously aided our work; to friends in Canada, Western India,—American and especially British residents,—in China, in the Sandwich Islands, and elsewhere. Most timely has been the help rendered by the Turkish Missions Aid Society, of England.

We cannot hesitate to commend, emphatically, the action of the Prudential Committee in issuing a frank and earnest appeal to the churches, as was done by them near the close of the financial year, in order to avoid the peril of beginning the new year with a heavy debt. No other way was left open to them; and however undesirable in itself, such a course must be resorted to in all similar circumstances.

Yet it were far better if there were never occasion for special appeals; if the churches, early in each year, would contribute the sums needful to make up the amount agreed upon for the year,—not needing to be urged,—"ready beforehand."

The committee on the African missions made the following report:

The Board has two missions in Africa, viz.: the Gaboon mission, near the equator, on the Western coast, and the Zulu mission, on the eastern coast of South Africa, in the English colony of Natal.

In relation to the former, the committee notice with deep sympathy the great trials of their faith and patience to which those excellent and devoted missionaries have been subjected. Their trials seem chiefly to have resulted from the following causes: 1. The unhealthiness of the climate; 2. The obstinate adhesion of the natives to their most degrading superstitions; and 3. The unprincipled avarice of traders from Great Britain and the United States, supplying the natives with those potent intoxicating liquors which civilization knows how to produce. We even learn from the letters of the missionaries, that it is not an unheard of thing, that a Scotch Presbyterian elder should send out a cargo of ardent spirits to sell to the natives, and give the missionary a free passage to his field on the same ship that bore the fatal poison to that degraded people.

In view of these difficulties, the committee cannot recommend any other course than the continued prosecution of the mission, with faith in God and the gospel of his Son. We cannot but believe that the self-denying labors of those able and excellent missionaries, several of whom have already given their lives to the cause, will yet be followed with the divine blessing, in the abundant gift of God's converting grace.

The committee suggest, that it be recommended to the Prudential Committee to consider the practicability of reinforcing this mission by missionaries of African descent, whose constitutions may be better able to endure the climate; or, if such men cannot now be found, whether they may not soon be raised up and sent out.

The committee would also suggest, that we are taught by the experience, in this mission, of the reckless cupidity of men of Christian name and profession, that if Christian people will not send the gospel to the heathen, they may be sure that unscrupulous men from the midst of us will not fail to send them the instruments of degradation and destruction. If our Christianity is not aggressive, our vices are.

In relation to the Zulu mission, the committee find abundant occasion gratefully to acknowledge the goodness of God, in the prosperity and cheering success of the mission.

Not only is pleasing progress made in redeeming a people from barbarism to the pursuits and the comforts of civilized life, and in establishing regular society upon the basis of Christian marriage, but the Spirit of the Lord has blessed the labors of the missionaries, and increasing numbers are converted to God and made the heirs of his salvation.

The committee also notice, with much satisfaction, the friendly relations existing between the missionaries and the English colonists in their vicinity, and recommend that the Board gratefully acknowledge the important aid which the mission has received from that source, especially in its efforts for the education of the young. It is the obvious duty of the Board, not only to prosecute this mission with unabated zeal, but to enlarge and extend it, till the evangelization of that interesting people shall have been fully accomplished.

The committee on the mission in Western Turkey remark:

The committee would especially and earnestly commend to the prayerful consideration of young men, the appeal, so well sustained by the facts and statements of the Report, for six additional laborers to reinforce this important mission. This appeal is rendered touchingly emphatic by the consideration, that since the preparation of their Report, the Committee have had occasion to interline the statement of the sudden death of Rev. E. M. Dodd. It will, we trust, be effectively enforced by the presence of the venerable father of the Armenian missions, who sojourns with us, (as he so beautifully says,) "on his way to the New Jerusalem." Let him know that he is a hundred-fold welcome to all our homes; that all the inmates will delight to 'rise up before his hoary-head' until, at the pleasure of the Master whom he has so long obeyed, he shall exchange that "crown of glory" for the unfading and imperishable one which is laid up for him in that city to which he journeys. Nor will we less honor and cherish the faithful and beloved woman who has been the sharer of his long and useful toils, and is the companion of his homeward journey.

The committee on the Central and Eastern Turkey missions report:

They find occasion to note only the generally prosperous state of the missions,—in their schools, the interest in Bible reading, and the extension and success of the employment of native pastors and teachers. The people seem satisfied with such pastors, contribute liberally, from their own poverty, to their support, and choose not to make frequent changes. In the absence and the death of missionaries, the native preacher has in some cases been the only and a satisfactory supply. The recent death of some of the more prominent and efficient laborers in this field, and the solitary labors of some of the survivors in remote stations, make an earnest demand that there be a speedy reinforcement.

Rev. Dr. Eddy, of the committee on the Syria mission, in behalf of the chairman, presented the following report:

Few of the missions of the Board appeal more strongly to our sympathies, prayers and hopes, than that to Syria. Its associations are with the memories of Christ's earthly mission, and his first trusted disciples. Its cities and its country are the living attestations to the truth of the Bible—so many of its sad predictions finding their melancholy fulfillment in the desolations of centuries. Still it is a land filled with hope, and open to the labors of Christ's ministers, eminently encouraging their faith and zeal.

So far, and so faithfully, have our missionaries advanced in their work; so numerous and so well furnished are many of the schools and seminaries of learning already opened; that it appears to your committee, that an immense loss will be sustained, to the cause of missions and educated piety, if measures are not taken immediately to educate and introduce to the ministry the native converts who have already given evidence of mental and Christian stability. Such help to *this* mission is imperiously demanded, as there is no immediate prospect that a sufficient enlargement can be given from the American churches. If the churches will not send forth men to meet the wants of this mission, the least we can do will be, to educate and introduce to the ministry such native converts as God in his providence has furnished for us to educate and commission. The men now in the field are so few, their labors so great, and their health so precarious, that some relief must be had, or wasted strength and death must ensue.

The missionary work looks not only to the conversion of men to Christ, but to the permanent establishing of Christian communities. This cannot be secured where educated intellect is not to be found. Piety, to be permanent and pure, must be intelligent. It is with pain your committee find in the report of the Syria mission, "that while this mission had, at the beginning of the year, twenty-three schools and seminaries, with four hundred and forty male and one hundred and seventy female pupils, the number since

has been reduced nearly one-half, by "a necessary retrenchment." "A necessary retrenchment," are the words of the report. At several stations your committee find that the work of education has receded. This is to be deeply regretted, as within the past year the college at Beirut has been established, and is about to go into operation under favorable auspices, ready to receive and advance, in mental and moral culture, the pupils from our mission schools.

It is worthy of special notice and gratitude to God, that the translation of the Scriptures into the Arabic language, begun by the eminently gifted Christian scholar, Doctor Eli Smith, has been completed by Doctor Van Dyck; who is now in this country, superintending their publication, under the patronage of the American Bible Society.

Your committee find one fact too important not to receive a special notice. At the Tripoli station, under severe opposition and in the face of persecution, five hundred men embraced the Protestant faith in one body, sending sixty of their chief men to our missionaries, to seek their instruction and aid.

This mission has been called to suffer severely. With the plague, the devouring locusts, and the menacing of the cholera, the violence of Mohammedan persecution has come anew. The persecuting spirit of the Turkish Government, with reference to its Mohammedan subjects, has been manifested at Beirut, more strongly than at Constantinople, even, it is feared, to the shedding of blood. Three respectable Moslems have openly avowed the Christian faith the last year, one of whom has been secretly put out of the way, and another is likely to share the same fate. Of the third, it is not known where he is.

Your committee would recommend some action of this Board, to bring this persecution of the Turkish Government to public notice and remonstrance; and if necessary, an appeal to the civil authorities of this country and of England. It is too late in the advance of civilization and Christianity for *Governments*, even, to be allowed to persecute men to prison and to death, for choosing their religion and worshiping their Maker according to the dictates of their own consciences. This Board is too well known as a moral power in the world not to be respected; with the right to demand the defense of its cherished interests, especially from those Governments which have opened the way for our efforts, and given us reason to expect their good faith to be preserved, and their actions governed by the principles of civil and religious liberty.

With reference to the Nestorian mission the committee say:

There is nothing in the state of the mission which calls for any special action on the part of this Board. The past year has been one of more than average prosperity. The persecution by the Government officials has ceased; many have been added to the churches; the seminaries are still fountains of life and light; the Bible Readers have been found a most effective agency in bringing the gospel to those who cannot be reached in any other way. All the indications for the future are hopeful. The mission has again been called to mourn the loss of one of its oldest and most beloved members, Dr. Wright, who died soon after his return to his field of labor. His death is a dark dispensation to us; but if we cannot fathom the providence, we can see the hand that dealt the blow, and we bow in silent submission to his most righteous will. 'I was dumb, I opened not my mouth, because *Thou* didst it.'

The committee on the Mahratta mission state:

The missionaries and the native helpers are manifestly laboring with self-denying zeal and fidelity, and with many evidences of the desired success. The mission has been severely afflicted by the death of several in its connection, and by the failing health of others; and it is to be lamented that while valuable laborers have been thus removed, their places have not yet been filled. The field is immense and promising, and it is in justice that those sustaining its responsibilities call earnestly for helpers in the great work.

It is gratifying to learn that the power of caste, that long-standing and formidable obstacle to success, is steadily diminishing. The educational operations of this mission, too, ever regarded with interest, are manifestly in a prosperous condition. The schools for boys and girls at Ahmednuggur are regarded with increasing favor by the natives, as is evinced by considerable contributions for their support. Several of the scholars have become the hopeful subjects of divine grace, and have been received to the communion of the church.

An Ecclesiastical Union of the several pastors and churches, which has been in progress of construction for a year or two, has been happily consummated, and holds its first annual meeting this month. Its arrangements seem to be wise, and cannot fail to contribute much to the order, peace and strength of the churches.

The committee on the Tamil missions make the following remarks:

In the present transition state of India, where the inroads of Western civilization and thought are unsettling the customs

and belief of ages, and where Satan seeks to gain for infidelity what he loses from idolatry, it becomes the church of Christ not only to continue but greatly to increase her mission work. And especially is this our duty with regard to that portion of India speaking the Tamil language, where we have already invested precious labors, prayers and lives. It is with regret, therefore, that your committee find, amid much that is encouraging, each of these missions weaker in American laborers than a year since.

The Ceylon mission, second only, of the missions of the Board, in age, and long first in the affections of its contributors, with its various plans for the regeneration of its field, should not be suffered to languish for want of fresh men to bring to harvest the labors of the past. The mission of this Board in Madras, a city of 700,000 souls, and the metropolis of Southern India, by the death of the honored and devoted Miron Winslow, is left with no clerical missionary. And the Madura mission, with a field most promising, and a system most admirable, has not the force to bring from its labors the results that, with God's blessing, might fairly be expected.

Leaving many topics of interest in these reports, your committee will only further recommend, that earnest efforts be used for the vigorous prosecution of the missions of the Board in South India.

The committee on the missions in China remark:

This field presents the two extremes, of vast magnitude in territory and in population, with comparatively small missionary force and results. A population of more than four hundred millions, on a territory of about one million of square miles, with but three missions, worked by twenty-four missionaries, and twelve native helpers, in all thirty-six recognized servants of the churches for these clouds of millions of subtile and besotten heathen! Does any field for Christian toil on earth present such afflictive contrast in the vastness of necessity, and the scantiness of supply?

This prevalent conviction as to these missions, urges as our foremost suggestion, that careful inquiry as to reinforcement, if not enlargement, is a duty of the Board to them. The impressive entreaty of those now in the field, for fresh and more helpers, confirms this conviction. The bereavement of the missions by the death of the laborious Bonney, and the exhaustion of other laborers, must be also considered. If it is desirable to maintain these missions at all, reinforcement seems to the committee to be imperative. The more hopeful incidents,—as the baptism of a *first* convert at Peking, a man of respectable condition, by Rev. Mr. Blodget, and the silent growth of convictions among the more intelligent Chinese, finding their expression in the purchase and reading of the Scriptures, and in the enlargement of assemblies under missionary instruction, all and severally encourage the committee to enforce the inquiry above made. Faith finds in the magnitude of the work in China, a measure for the hope and prayer the Lord Jesus claims of us in relation to it.

The committee on the Sandwich Islands and the Micronesia missions report,

That the progress of the gospel in these Islands has been unusually encouraging, and that the causes for anxiety, if not removed, are not augmented. The Board have reason for thankfulness to Almighty God, that the process of transferring the Hawaiian churches from their condition of dependence to one of self-support and independence goes happily forward. With gratitude we receive the returns of 40 churches, and 16 native pastors,—all but two of the latter supported by their respective congregations,—and of 8 ordained Hawaiian missionaries, sent by the native churches to the regions beyond; of the membership in the communion of the churches, amounting to 17,521, increased during the year by the addition of 347; of the progress of Christian education and the improvement of a native literature, which now includes an Hawaiian and English dictionary of 559 octavo pages, defining 15,500 words, as many as were contained in the first edition of Dr. Johnson's English dictionary.

The interference of the Anglo-Catholics, so called, still continues. A letter bringing the subject before the Propagation Society has been written by the Senior Secretary, to which no reply has yet been received. When this subject was brought before the Board last year, it was not supposed that any missionary society had lent its influence to this invasion, as uncourteous as it is unexampled. It is now known, however, to our surprise and regret, that the venerable Society for the Propagation of the Gospel in Foreign Parts, has made itself a party to the wrong. We hope it may yet be seen that this has taken place under misapprehension; and in the present stage of the history, we do not think that the Board are required to take any action in addition to that adopted at the last meeting.

The Micronesia mission, consisting of 6 stations, with 4 American and 7 Hawaiian missionaries, awakens a deep and most healthful interest in the churches of the Sandwich Islands, and is deserving of the continued support of the Board, not alone for its intrinsic importance, but as a means

of developing the Christianity of the youngest born of Christian nations.

The committee on the North American Indians report:

The committee are pained to learn that no effectual measures have yet been taken to ascertain who of the Dakotas, confined at Davenport and other places, are guilty and who are not, and to have the innocent released from that state of durance and deprivation which is breaking down their spirits and destroying the life of so many of them. The whole aspect of this matter too much resembles the treatment of our prisoners in the prison pens of the South, to be sanctioned or permitted by a just and humane Government, and savors little of the paternal spirit in which the Government of our country professes to act towards its red children. And now that the Executive Authorities of our nation are relieved from the momentous and multifarious cares and burdens of the great rebellion, it is to be hoped that such attention may speedily be given to the case of these sufferers as justice and humanity demand.

While it does not compensate for, nor extenuate the wrong done to these Indians, this Board would thankfully acknowledge that gracious Providence which has overruled this state of suspense and suffering, for the mental and spiritual improvement, and it may be hoped, the salvation of very many of these Indians. Their patience and docility, in their trying circumstances, have been highly commendable.

Your committee believe that, if there were no legislation by our Government in relation to the Indians; and no treaties negotiated with them except what were dictated by a truly paternal spirit; and no men appointed to watch over the relations which they sustain to us, except such as are competent, and heartily seek their welfare; and if all the stipulations made with them were fully and promptly met; while, at the same time, they were efficiently protected from the aggressions and corrupting influences of their white neighbors; there would be little occasion to complain of Indian outrages, or to employ military force to protect our border settlements, while our efforts for their Christian and social improvement would be far more hopeful.

Relative to the Ojibwas, the committee remark that, considering how much was formerly done for their children and youth at the Mackinaw school, and subsequently for the adults at their homes, it is painful to learn from the Report, that the prospects of this tribe are becoming less rather than more hopeful.

The Senecas of New York State, the Report leads your committee to believe, have passed the crisis; and that they are likely soon to become an intelligent and Christian community.

CORPORATE MEMBERS.

Secretary Wood presented the following Special Paper, in behalf of the Prudential Committee.

The Prudential Committee beg leave respectfully to submit a few observations and inquiries, in view of the action taken by the Board at its last annual meeting, relating to the election of Corporate Members.

At the meeting in Worcester, certain rules were adopted to promote "the efficiency and security of the Board as a body of trustees for the custody and management of missionary funds." These rules carry out the requirements of the charter under which the Board exists as a legal corporation; express the obligation which attaches to membership, and the understanding that is implied in accepting and retaining the trust; prescribe a limitation of the number; state a contingency on which a member may be requested to resign his position; and specify considerations to which regard should be had in filling vacancies.

The rules thus adopted relate exclusively to *Corporate* Members. They do not touch the relation of Honorary Members; and consequently the latter retain unimpaired, all the rights and privileges which they have heretofore enjoyed. These have still, as they have had, the right of acting on committees, making motions and offering resolutions, or proposing amendments to such as are presented by others, and participating in all discussions, just as freely as the Corporate Members. The right of voting is restricted by the charter to the Corporate Members; but it is a pleasing and suggestive fact, that no instance can be recalled in the history of the Board, in which the vote of the Corporation was not in harmony with the voice of the Honorary Members.

The adoption of the rules approved by the Board last year interposes no hindrance to any change in the constitution of the Board which may hereafter be deemed desirable. If the supporters of the cause of foreign missions, for whom this Board acts, should, after deliberate consideration, demand a different mode of organization, doubtless it will easily be gained. The Prudential Committee confidently believe, that whenever there may be a wish to have the present system modified, the question of its change will be approached in a candid spirit, and with a readiness on the part of all in the Board to adopt such a course of action as will most closely unite, in a vigorous and effective co-operation, the friends of its great

enterprise who will prefer to continue to use its agency. The largeness of the attendance at its annual meetings, and the interest felt in them, held as they are, in successive years, at points remote from each other; the reputation and financial credit which the Board has acquired; and the enlargement of its resources and work, attest a gratifying success under its present constitution, although this may be found, in the development of the future, to be less perfect than some other that may be proposed to take its place.

The fifth of the rules referred to divides the Corporate Members into two classes. Those "who have passed the age of seventy years, or who, having been members not less than twenty years, have attended not less than fifteen meetings, shall be considered as *emeriti*, and shall not be required to attend the meetings of the Board except at their own convenience." Every other member "shall be considered as pledged to perform the duties of the trust,—and especially to be a constant attendant at the meetings of the Board for business." (Rule IV.)

The Committee understand the design of this discrimination to be to exonerate those who have become entitled to this distinction of *emeriti* from an obligation which rests on others, while it deprives them of no right, and by no means intends an intimation that their participation in the business of the Board is undesired. Its purpose is simply to confer a privilege which younger men are not permitted to enjoy, viz.: that of consulting their own convenience and preference, without the liability of losing their status as members. Such patriarchs in the body and veterans in service, associated with the history of the Board and repositories of its ripe experience, must ever be doubly welcome in its councils. But inasmuch as from age, and the burden of other duties, it is oftener impracticable or inconvenient for them than for others, to be present in its meetings, it has been adjudged expedient by the Board to specify a membership which may be relied on for personal attention to its incumbent duties. The number in the class of active members, as the rule now stands, is limited to one hundred and fifty; and it is expected it will be kept equal, or nearly equal, to that aggregate, by filling vacancies as they shall be created by death, resignation, or passing into the rank of *emeritus*.

A practical question arises,—How shall it be known, from year to year, by the Board, who of its members have become *emeriti?* Shall it be made the duty of an executive officer, or some committee, to ascertain the facts, and report lists of *emeriti* and *active* members?

Again: the eighth rule declares, that "any member," meaning undoubtedly any active or non-emeritus member, "absent from three successive meetings without rendering an excuse which shall be received as satisfactory, shall be requested to resign his trust, that the vacancy created by his continued absence may be filled." The satisfactoriness of the required excuse must be ascertained by some method. Shall the practice be introduced of accepting, by vote of the Board, the reasons which may be assigned for non-attendance? If so, at what stage of the meeting shall this be done? Shall it be at any interval of business, or at some particular period, as for example, in the session held for the choice of officers and new members? It seems proper, also, that the Board should designate the party to whom the duty shall belong, of requesting resignation in the cases covered by that rule.

The seventh rule asserts that, "in the filling of vacancies, regard shall be had to a distribution of the members among the several States, in some proportion to the contributions from the States, and also among the several Christian bodies or denominations co-operating in foreign missions through the agency of this Board, in some proportion to the contributions known to have been made by friends of missions in those various denominations." The principle here indicated is evidently just; but it is announced with a reserve which also seems to be required. Exactness cannot be maintained, even if it is once secured; for members elected from one State frequently remove their residence into another; and in not a few instances, they pass from one into another of the religious denominations represented in the Board. Thus proportions in these respects are made to vary without a change in the membership.

So far as denominational relations are concerned, it is believed that the number of members who take an active part in the business transactions is about proportional to the amount of contributions respectively given. In regard to the proportion of members among the several States, considerable inequality now exists, if the amount of contributions is viewed as the rightful basis of apportionment. For example, taking the average donations of the last three years as the ground of comparison, the following States have more active members than they are entitled to, in the proportions named:

Maine,	entitled to	4½,	has	7.
New Hampshire,	"	4½,	"	8.
New York,	"	34½,	"	42.
New Jersey,	"	3,	"	7.
Pennsylvania,	"	7,	"	8.
District of Columbia,	"	½,	"	1.
Ohio,	"	7,	"	8.
Illinois,	"	4,	"	9.
Wisconsin,	"	1,	"	3.
Missouri,	"	½,	"	3.

These States taken together, entitled to 66½ members, have 96, or an excess of 29½.

The following States have less than their proper share on this basis, in the following proportions:

Vermont,	entitled to	5,	has	4.
Massachusetts,	"	50,	"	26.
Rhode Island,	"	2½,	"	1.
Connecticut,	"	18½,	"	12.
Indiana,	"	2½,	"	2.
Iowa,	"	½,	"	0.
California,	"	½,	"	0.

Taken together, these are entitled to 79½ and have 45, being a deficiency of 34½. Michigan is entitled to two, and has two. It is not improbable that some names are included in these figures which truly belong to the privileged class of emeriti; but the statement is as accurate as can be given without fuller information. The aggregate of active members enumerated, is one hundred and forty-three.

While regard is to be had to the distribution of members "in *some* proportion to the contributions" received, other important considerations should not be overlooked. It is obviously wise to place a developing power in the newer and more rapidly growing States, in order to results in the future. The Board should be strongly represented in the West, that the West may be brought forward to co-operate with the Board in the degree which its own interests, and the great interests of the kingdom of Christ among the heathen require. The States west of Pennsylvania and New York, though having a claim, by present contributions, to only eighteen members, may well have, as now, twenty-seven, perhaps a larger number, in anticipation of what we may expect, and what we wish to assist them soon to do, through the Board, for the cause of foreign missions. But so far as respect shall be paid to contributions actually received, how often shall the distribution be settled? Shall it be arranged for a period of years, say five or ten, or shall a re-examination be made, and, if need be, a new proportion be determined upon every year?

The Prudential Committee venture to suggest, that the selection of new members is a matter requiring much deliberation and care. The number proposed is small, and the trust is important. Not only should the men best fitted for such a trust be ascertained, but the questions of distribution, the acceptableness of persons named for candidates, as representative men in the sections of country and religious bodies from which they are to be taken, the probability of their attendance at the meetings of the Board, and their interest in its prosperity and the management of its affairs, are points for careful consideration and inquiry. In the short intervals between the business sessions of the Board, at its annual meetings, and with the many demands on the time of the members, it is difficult for the Committee on Nominations to give due attention to the subject before their report has to be made. Can this be remedied? Is it expedient that the Committee on Nominations be confined within such narrow limits for investigation and decision? If that Committee were appointed at one meeting to report a year subsequently, its members could look over the whole field, make all needful inquiry, and gather satisfactory data for their recommendations, while the Board would be free to adopt any action in regard to electing members that might seem to be called for, in special cases, in view of reasons against delay. The Prudential Committee beg leave to present this and preceding suggestions for such consideration as the Board, in its wisdom, may see fit to give to them.

This paper was referred to the committee to be appointed, on New Members and Officers. Their report will be found on a subsequent page.

CHURCH-BUILDING IN THE MISSIONS.

Dr. Anderson read, in behalf of the Prudential Committee, a paper on building church edifices at missionary stations, as follows:

In contemplating this subject, the first thing that strikes us is, that nowhere in the New Testament is there mention made of the erection, by the Christians of that age, of houses for their worship. Jews and pagans were amply, sometimes magnificently supplied with these, but Providence so ordered, that the Christian congregations of the first and most successful of the missionary ages had, as seems probable, but small outlay for church buildings. And it is worthy of note, that John Wesley and his coadjutors, amidst the costly and showy architecture of British churches, made plain, inexpensive preaching-houses an essential part of that sagacious scheme which, carried out in its integrity for a century, has made the Wesleyan Methodists one of the great Christian powers. We build no inferences on these facts, and state them only as bespeaking a favorable regard for the views we are about to advance on Church-Building in our missions. The subject is more complicated, and involves many more difficult questions, than one would suppose who is not conversant with its details.

The question is, *How far is it best to aid the native churches with foreign funds, in building their houses of worship?* And it is the more necessary to discuss this ques-

tion because, here, the generous Christian feelings of good people lead them, sometimes, to give for this object when it would be better to withhold. Our reasoning has exclusive reference to houses of worship in our foreign missions, and will not be applicable to the building of such houses in our own land.

At the Sandwich Islands, churches were not built beyond the ideas and ability of the natives. At first, the missionaries encouraged the chiefs and people to erect grass houses for their worship, of the rudest form,—great, unsightly buildings, without seats or glass windows,—but in strict accordance, at that period, with the taste and feelings of the half-naked, untutored people. In the progress of civilization, these grass houses were followed by coral and wooden church-buildings, with seats and tower and bell; yet almost wholly built at the expense of the natives. The Board has never been the owner of church buildings on those Islands; and this has been matter for constant thankfulness. Perhaps it were well, now, for the Protestant people there, were the houses of worship they have themselves erected, less valuable than they are, as property, and so less an object of cupidity to men who are seeking to gain possession of their inheritance.

In India, the Board started with building churches,—not for Christian congregations, for such then scarcely existed,—but for large congregations composed chiefly of heathen children, in schools gathered and taught by heathen schoolmasters. Whatever may be the present embarrassment arising from this course, it then seemed the natural, wise, and Christian course, and doubtless it was. The India missions, judging in view of their past experience, gave an explicit and valuable testimony, in the years 1854 and 1855, with respect to the church-buildings best adapted to the wants of the natives of that heathen country. The Mahratta mission, in Western India, spoke thus:

"All church buildings should be of the plainest description, and no larger than necessity demands, reference being had to the time when the congregations will bear the whole expense of erecting their places of worship. At present, the members of the congregation should help according to their ability." They estimated the proper cost of such houses, in the rural districts, at from $25 to $150; but as prices now are, these sums, as well as those about to be mentioned, might be doubled.

The Madura mission would have the houses for worship at the stations, or central points, to be built of burnt brick, with roof of tiles; the cost to vary from $150 to $250. In the villages, in most cases, they should be built of large, sun-hardened, mud-bricks, with thatched roof, costing from $12 to $25. In well established village congregations, the roof might be tiled, and the cost $50.

The Ceylon mission declare that the places for worship in the villages of their field ought to be mere open bungalows, varying in size according to the congregations. They should have thatched roofs, supported by plain wooden posts, and be walled in with mud-bricks half way to the eaves, or hung around with screens of the ola leaf; the cost varying from $25 to $75. When the people desired something more costly, they should be left to build for themselves.

It should be borne in mind concerning these India missions, that when these opinions were given, they had long had the use of the far more costly church-buildings already mentioned, erected in the infancy of their experience.

The Western Turkey mission, among the Oriental Churches, gave the following testimony on this subject, at its annual meeting the present year.

1. Excepting extraordinary cases, houses of worship should be built only after the congregations shall have so increased as to render building necessary; and this for the reason that houses of worship should correspond somewhat to the size of the congregations, and should also be built, in good part, by the people themselves, both on account of saving missionary funds, and as a means of good to the people.

2. When built, the houses should be cheap and plain.

3. When it is necessary to supplement the funds contributed by the people, the aid should be sought directly from the Board, (and not elsewhere,) in the annual estimates of the mission; except so far as it can be obtained from persons who would not contribute directly to the funds of the Board. And when aid is sought from the Board, the probable cost should be stated, together with the amount of the contributions from the people, and from other sources.

4. When any considerable portion of the aid in building is from abroad, the property should be secured to the Board, and be under the control of the missionaries, until such time as the people refund the amount contributed; or, we may add, until the Board relinquish its claims.

This statement of the Western Turkey missionaries, the present year, is in substantial accordance with the action of missionaries of the Board assembled in Constantinople ten years before; and, also, with that of the missionaries of the Eastern Turkey mission, in the year 1864.

Such are the prevailing opinions of the missions on this subject. Doubtless there are individual missionaries who would attach a somewhat greater importance to

style and architecture in mission church-buildings.

The opinions just stated are the evident result of long looking at the subject from the standpoint of the *natives*. Church-buildings that seem mean to us, may appear quite otherwise to native Christians; and also may seem to them to be quite beyond their ability, and may be even really so. The grand reason with our brethren for what may appear like an extreme economy and plainness, in their proposed houses of worship, is the evident bearing this has on the ultimate progress and success of their missions. It is only such houses that the native converts can be induced to build; for the natives of the Sandwich Islands, acting under the authority and influence of their chiefs in the earlier stages, were, therefore, an exception to the rule.

Other important considerations, going to strengthen the general view we have taken, will now be very briefly noted.

1. It has seldom been found wise to make over to the people, as their own property, a house of worship which is above the ordinary style of native dwellings, was built mainly by foreign funds, and cost several times as much as the people are able to pay. This holds especially true of the Protestant communities within the bounds of the Oriental churches. The Board must therefore retain its hold of such houses, keeping them as its own property. This will occasion the least of attendant evils, yet this is apt not to work well for the Board, and still worse for the people. Though the people contributed only a very small portion of the cost, some Diotrephes—for such there are now, in mission churches, as in apostolic times—will be found to put them on claiming the exclusive proprietorship of the house, aiming to secure this as a source of influence, or as a means of accomplishing some nefarious ends,—perhaps to use the possession of it to the prejudice of the missionary fathers; and he raises an outcry against them for not making over the church edifice to the people. Yet,

2. The most suitable bodies to own and hold the houses of worship are, evidently, the people who worship in them. This is a self-evident and fundamental truth. The most proper house of worship for the people, is one which they may safely hold and treat as their own.

3. The multiplication of such houses of worship as need to be held by the Board, because of their cost and value, is not well either for the missions or the Board. The tendency of modern missions, into which civilization largely enters as an object, is to encumber the missions and the missionary societies with a load of secular business and cares. Should the Board go on multiplying and holding these buildings as its own property, our secular cares will become so numerous at length, as to render them time-consuming and oppressive. How to escape entirely from this difficulty is not quite obvious, but the growth of the evil ought to be firmly resisted. Let all our friends refuse giving money for church-building in the missions, until they have assured themselves that it is for the best; and let the Prudential Committee refuse all grants for the same purpose, until it has the like assurance.—Once more,

4. The tendency of erecting a church-building at the central point in the mission, or station as it is called, above the proper standard, must needs be to operate as a check to the people's building houses themselves, for worship in the villages, and so must retard the religious development in the surrounding regions. Formerly, before the time of native pastors, those houses must have been built mainly as preaching places for the resident missionary; but the natives naturally regard them as model Christian temples. Of what avail towards counteracting this impression is the deliberate affirmation by the mission, that a rude bungalow, costing only seventy-five dollars, or a mud-walled structure, costing but fifty dollars, is the most suitable house of worship for the villagers, when they see their brethren at the central station worshiping in a house that cost many times that amount? If the missionary was able to erect such a building at his station, with foreign funds, they may well wonder, and perhaps they will murmur, that he does not, from the same exhaustless wealth, do the like for them. How desirable is it then, at least in the earlier stages of a mission, that missionaries have primary regard to native tastes, and native wants and impressions, whenever they build a house of worship on mission ground!

The subject is by this time sufficiently before the Board. The object of the Prudential Committee has not been to propose the adoption of any definite and positive rules in respect to church-building on mission ground, but to call attention to a most necessary and important department of our work, with a view to its better regulation. Houses of worship of course there must be; and, in the progress of the work, they will need to be multiplied by scores, and even by hundreds; and for that very reason, among many others, they should, as far as possible, be built, owned, and held, by the native communities which assemble in them for the worship of the true God.

This paper was referred to a committee consisting of Dr. Edward Strong, Dr. H. B. Hooker, Hon. Charles Noble, Rev. J. Collie, D. T. Coit, M. D., Rev. J. C. Adams, and Rev. J. M. Chamberlain. This committee

subsequently presented the following report, which was adopted by the Board.

The committee to whom was referred the paper relative to Church-building in the missions, respectfully report:

That the views of the Prudential Committee, presented in this paper, going to discourage the erection of mission sanctuaries by foreign aid, receive our entire concurrence. Hitherto, this matter of church-building at the stations has received but little attention, and assumed little practical importance. As, however, the work of evangelization goes on, and the congregations and converts are multiplied, it will of course be otherwise. Already, in the planting and training of mission churches, this matter of providing suitable houses of worship is pressing itself, in some places, upon the missionaries, as one of great urgency.

So long as the general style of living is what it now is at the stations, and the dwellings of the people are so rude and inexpensive, there seems to us no propriety in furnishing, by foreign aid to the natives, sanctuaries of a much higher class than their homes. Nor is it, in our judgment, wise for the Board to become the owner and curator of these houses of worship. If erected mainly by mission funds this would doubtless be expedient; yet in the opinion of your committee, the Board cannot be thus cumbered. It has a higher work. It should avoid, moreover, many a troublesome question likely to arise concerning the conveyance, ere long, of these houses of worship to the people, or concerning the charge of them. It should also avoid, as far as possible, the necessity of using its funds in their erection. We cannot but deplore the jealousies and murmurings which already have resulted, in some localities, from the building of commodious churches at the expense of benevolent individuals. Better, in our view, to avoid the depressing influence which smaller congregations are likely to feel on seeing their more fortunate neighbors provided with pleasant houses of worship from abroad, while they are not thus accommodated. Better to stimulate them to self-reliance and enterprise in this direction. Better that they themselves provide, own, and care for their sanctuaries, enlarging and improving these as they become able, and as in the progress of rising to a higher civilization, through the influence of the gospel, they come to desire.

While, therefore, in the judgment of your committee, no formal action of the Board is at present required, it is nevertheless desirable that the views presented in the paper before us be distinctly avowed and understood to be the views entertained, *not* by the Prudential Committee alone, but by the Board as well.

OBLIGATIONS OF AMERICAN CHRISTIANS TO FOREIGN MISSIONS.

Mr. Treat presented, in behalf of the Prudential Committee, the following Special Report:

At the Annual Meeting, held in 1860, the Board reviewed its history during the fifty years which had then closed. It called to mind the fears and misgivings at Bradford, the day of small things at Farmington and Worcester; and then, having offered its tribute of praise to the God of missions, it proceeded to record, in the presence of the "great congregation" of its friends, its "deliberate judgment," "that the churches sustaining its operations" were "summoned to higher obligations and higher privileges." Just before its adjournment, a vote was taken, asking for $400,000 for the ensuing year. Those who were present will not soon forget the scene, when three thousand persons rose to their feet, in token of their hearty concurrence, and when that song went up, with a depth of feeling which made it dearer than ever to those who joined in it,

> "Shall we, whose souls are lighted
> By wisdom from on high—
> Shall we to men benighted
> The lamp of life deny?"

It was thus that the Board entered upon its second half century.

Five years have passed away. And what years! Were we to make of history a dial plate, and measure time by events, we should say, "The second half century has closed." So rapidly have the most stirring incidents been crowded into our national life, that we may well pause, and study the lessons which we have received, and gird ourselves for the new epoch which is knocking at our doors.

Two things are clear. (1.) *The resources of our country are much beyond our former belief.* Had we been told in 1860, what demands would soon come upon us, we should have replied, "We are not equal to such sacrifices." Had we been told again, You will give all that shall be asked, promptly, cheerfully,—every dollar, every man,—we should have answered, "If the Lord would make windows in heaven, might this thing be?" And yet it has been; and what more might have been, who can tell? (2.) *The resources of our churches are much beyond our former belief.* Going back through thirty years, we find that the Treasurer of the Board has thrice reported a debt of more than $50,000,—six times one of more than $40,000,—twelve times one of more than $30,000,—but neither within the last five years. No. We are here to-day, after paying hundreds of thousands for abnormal rates of exchange, our treasury unembarrassed, our credit unharmed, with the grateful reflection that

not one missionary has been kept from his work for lack of funds. And this, notwithstanding the enormous expenditures, brought upon all true-hearted men by our civil war!

In view of these facts, the Prudential Committee feel constrained to ask the attention of the Board to the present relations of the American churches to the heathen world.

I. Let us advert, very briefly, to *the claims of the heathen upon all Protestant Christians*. The urgency of these claims will appear from the following considerations:

1. *The command of Christ*, "Go ye into all the world, and preach the gospel to every creature," *is as imperative as ever*. It was not meant to be, it could not be, local or transient. It was the simple expression of his love for lost man. It was for all ages, therefore, and for all climes. On the other hand, it set forth the highest office of Christian discipleship. Pointing to the nations in their ruin, it proclaimed, as the law of the church, "Let him that heareth, say, Come!" "Freely ye have received; freely give."

2. *The work to be done*, in obedience to this command, *is as great as ever*. Necessity is laid upon us, (oh, that it were otherwise!) to lift up our voices for three-fourths of our race, for eight hundred millions, nine hundred millions, a thousand millions, it may be, of our fellow immortals. We must plead for Africa in all its debasement and wretchedness; for Western Asia, hallowed once by the footsteps of patriarchs and prophets, but mourning now, "because of affliction" and "great servitude;" for India panting and gasping beneath a system of error the most monstrous that the god of this world has ever devised; for China teeming with idolatry and all unrighteousness; for the islands of the sea, that their barbarism and reeking impurity may come to an end. For these, all these, the Saviour has died. And yet, most have never heard of it; for "how shall they hear without a preacher?"

3. *The earnest supporters of modern missions are almost as few as ever*. The whole number of Protestants in the world is scarcely eighty millions. Take from these the real friends of Christ; and take from these, again, the cordial friends of missions, and you have a force almost as thoroughly sifted as the army of Gideon. Would that the leaders had the faith of Gideon! Then should we hear, in trumpet tones, "Arise, for the Lord hath delivered your enemies into your hand."

4. *The teachers of error are as busy as ever*. Infidelity, with its protean devices, is industriously sapping the foundations of human trust, and loosening the bonds of social life. Romanism sighs for the palmy days of Xavier, when converts were made by wholesale, that so the prestige lost in Europe may be found elsewhere. But what, to an inquiring heathen, can be more delusive than the skeptic's creed; what more empty than papal teaching? He asks for bread; the former gives him the apples of Sodom; the latter sends him away with a musty relic.

5. *The reproach to Christianity*, because of its neglected commission, *is as great as ever*. Eighteen centuries ago, the church received its "marching orders." The pillar of cloud and of fire it might have had, all along, for its comfort and guidance. The right arm of the Fear of Isaac it might have had for its assurance of victory. A store-house of promises, most plenteous, and all unfulfilled, it might have had for its daily munitions. But the heathen still say, "Why are ye so slow in coming?" The scoffer still says, "What do ye more than others?"

6. *The co-working of providential agencies is as striking as ever*. What have we seen within the last few years? The walls of China breached for the soldiers of the cross by the red hand of war! The schemings and counter-schemings of diplomacy, and the embattled hosts of Europe, repealing the Moslem death penalty, and thereby hastening a freer evangelism in all the Orient! And so from the commencement of modern missions till now, the currents of profane history have been losing themselves, more and more, in that river the streams whereof shall make glad the city of God.

7. *The seal of success is as palpable as ever*. True, the old question is still heard at times, "Where is the promise of his coming?" Men will go to the Sandwich Islands, and see nothing but "the mismanagement and maltreatment of American Puritanism;" they will go to India, and see nothing but the benign workings of trade; they will go to Africa, and say, "How much better to be a simple-minded pagan, than ape the missionary." Still it may be affirmed, with the utmost confidence, that no earthly enterprise has such results to show as ours. And we need not entrench ourselves behind the surpassing worth of the soul, and argue that the hundreds of thousands who have secured the heavenly heirship, infinitely outweigh the cost of the achievement. We can point to issues which the scholar, the merchant, the statesman, the philanthropist, will cheerfully accept,—vast accessions to the domain of knowledge; commerce quickened and energized; great moral, social and political changes; myriads of lives saved, myriads of bondmen freed, not by large expenditures of blood and treasure, but by the simple preaching of Christ and him crucified.

II. It is time to examine *the claims of the heathen upon Protestant Christians in this*

country; in other words, to pass from *general* considerations to those which are *special.*

1. The first of these is found in our *national history.* A thoughtful study of our annals necessitates a belief in a divine procession of events. Men have often said, going far back into the past, "Why were these western shores so long undiscovered? And afterwards, why were they so long unoccupied?" But *we* know the answer. The true founders of our republic were not ready. The darkness of the middle ages must melt into the coming dawn; feudalism must relax its iron grasp; the divine right of kings must be questioned and denied; the tyranny of the church must be braved and denounced; laws of entailment and primogeniture, tithes and advowsons, prerogative and privilege, with all the undergirdings of the old civilization, must be weighed in the balance. And when the set time had come; when our fathers had gained the discipline and the manhood which they needed, this goodly land, another Canaan, was given to them. The Angel of the Covenant led them forth, as the shepherd his flock; and his hand was against their enemies. To us he may say, as he said to Israel of old, "No man has been able to stand before you unto this day."

And this north western world, pronounced by De Tocqueville the most magnificent abode which God ever fitted up for man, whose was it in our nation's infancy? It bore the mark and the brand of the Man of Sin. A territory nearly equal to the whole of Europe owed allegiance to France. The three great rivers of North America flowed in her domain. The Indians that dwelt between the Gulf of St. Lawrence and New Orleans, knew no foreign tongue but hers. In God's own time, however, the Gallic sceptre passed away. Why? That a Protestant people might possess the land!

And what have we seen, more recently, nearer to the setting sun? Treasures which no arithmetic can set forth, hid for ages from papal Mexico; but the moment they come into our hands, the curtain is raised! Why? That a Protestant people may hold the key of the Pacific.

And that war, the end of which we have just seen,—what shall we call it but one of the wars of the Lord? It was He that chose from all our tribes our martyred leader. It was He that surrendered the South to strong delusions. It was He that saved the North from concessions, which so many were ready to make. It was He that sent us disaster at first, that victory might be surer in the end. It was He that issued that charter of freedom, even as He proclaimed deliverance to the oppressed of Egypt. It was He that prolonged the perils of our mortal conflict, so much beyond our thought, that the perils which lay further on, might be lessened. And when peace came, how many said, "It is His peace!" While, therefore, a divine ordering of events is seen in all history, preeminently is it seen in our history. *For what end?*

It will help us to answer this inquiry, if we revert to that sublime purpose, which was so early lodged in the hearts of the first settlers of New England. They came to found a state, but it was *a missionary state.* The royal charters of Plymouth and Massachusetts distinctly recognized and embodied this grand conception. Hence the words of John Robinson, "Oh that you had converted some, before you had killed any!" Hence the seal of the Massachusetts colony, with its Indian standing forth and uttering the Macedonian cry, "Come over and help us." Well and truly has an able historical writer affirmed, "The first settlement of New England was a missionary enterprise." The original idea, moreover, was projected far into the future. In truth, missions to the Indians have always been an accepted duty not only, but an accepted fact. For one hundred and sixty years the Mayhews preached the gospel on Martha's Vineyard; and the mantle of Eliot has been worn by such men as John Sergeant, David Brainerd, and the great Edwards. And when Carey went down "into the well," not a few on this side of the Atlantic held "on to the rope."

And there is one coincidence of special force and value in this discussion. Modern missions, in their broader import, date from the close of the last century. And it was just then that our country began to recover from its desperate struggle with England, and reap the benefits of a stable government, and gather the rich harvest of the carrying trade, which the wars of Europe threw into our hands. And since that time, just so fast as God has opened the world to the gospel of his Son, just so fast has he given us the ability to proclaim that Gospel. Who can resist the inference? It is as if a voice from "the excellent glory" had said to us, "I have filled your garners, that you may feed the perishing."

2. We pass, by an easy transition, to our *national prosperity.* The merest glance at our country shows that everything has been framed upon a scale of unequaled magnificence. Our Atlantic coast, stretching from the Bay of Fundy half round the Gulf of Mexico; our Pacific coast, securing for us a broad and open gateway to the crowded millions of Asia; our lakes, so many fresh-water seas; our mountains filled with quarries, ready alike for ornament or use; our coal beds, many times larger than those of Europe; our fountains of oil, giving a new impulse to com-

merce; our gold and silver and copper and lead and iron, of untold value; and, better than all, our soil of such exceeding richness that, with a climate that seldom baffles the husbandman, we might almost become the granary of the world;—this is but a part of the inventory! Surely, it is not strange that our population, industrious, intelligent, free, with such elements of prosperity, with such allurements to enterprise, should uniformly double in a little more than twenty years.

And we are but just entering that vista, the end of which no man can see. If we take with us the divine blessing, who shall set bounds to our greatness? In less than a hundred years we shall have a larger population than all Europe can now muster on its ancient plains. Our vast territory will be covered with a net-work of railroads. Our inland waters will groan beneath their burdens. Our cities that are "situate at the entry of the sea," will receive the treasures of every land. Time and space will have almost ceased to be obstacles to business. The merchant on the Pacific will send his orders through fifty degrees of longitude, and in a few days welcome his wares in return.

For what end, worthy of himself, has God raised us to this lofty eminence? Is it to make us "a first class power," in the presence of the monarchies of Europe? Is it that we may work out the problem of civil liberty to its ultimate issues? Is it that we may fill our borders with asylums and hospitals, with schools and colleges, with churches and seminaries, with all the means, in short, of an advanced Christian civilization? In other words, are we the owners of this large estate, with no resultant trusts? Are we ourselves both object and end?

The bare statement of this hypothesis reveals its fallacy; for the whole economy of God is framed upon the principle of *giving* as well as *receiving*. In any system, the harmony whereof is perfect, these are self-adjusting forces, like the laws which insure to the planets their silent and majestic movements. Rather, they are like double stars, which sweep, each around the other, in vast and endless cycles. It is blessed to give because it is blessed to receive; and it is blessed to receive because it is blessed to give. The angels never think of setting one over against the other, like debt and credit, any more than a fountain inquires whether its inflowings or its outflowings are the greater.

And what a low view do we take of Him who is "wonderful in counsel and excellent in working," in assuming that he has enriched us so greatly for our sakes alone! It is as if the dwellers upon Mercury or Venus should claim, that the sun was hung up in the heavens only to shine on them. No. Our impartial Sovereign has "made of one blood all nations of men" "to dwell on all the face of the earth." He looks, therefore, at the race as a whole, having a common nature and a common destiny. Whatsoever he gives to part, he gives in trust for all. And they that dishonor this trust, must answer for it in the day of the Lord.

Suppose, now, that we take the ground of a miserly exclusiveness. To every appeal from the famishing in other lands, we say, "Ours is a special vocation, and that is, to care for ourselves." From those dark, and countless forms that are soon to be lost in the shadows of an awful future, we turn away, and leave them to their doom. The example of Him who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich, we disregard. Where will our churches be, where will our children be, in coming years? If we love our property more than our Saviour, will he not say to us, "Your gold and your silver is cankered, and the rust of them shall be a witness against you!"

3. We must not fail to notice the connection of missions with our *national honor*. To the full measure of our due, and beyond that measure, perhaps, we covet the respect, spontaneous, undissembled, of our fellow-men. But how shall we best secure it? By having a more gainful commerce, richer harvests, a broader territory, a larger population than other lands? By having stronger forts, deadlier missiles, more terrific iron-clads than the old world? No. By none of these shall we compass our end. Statesmen may envy us; princes may fear us; thrones may tremble because of us; but there is no honor in all this which a true Christian manhood will try to obtain. Would we draw to us the regard which is highest and best, we must do our proper work, in quietness, and with modesty. We must render our country radiant with the blessings of righteousness and truth; and then, with a generous and self-forgetting philanthropy, strive to make the destitute and wretched, wherever found, sharers of our joy.

What brightness rests upon that page of our annals which records our humble efforts in behalf of starving Ireland, when a vessel of war became our almoner! It was then, as never before, that the world paid us its willing homage. Such a victory our fleets and armies had never won. Let that deed become the germ of a loftier purpose. With a far richer boon, let us go forth to the ends of the earth. Wherever we find man in ruins, let us raise him to the dignity of a child of God. And when one people after another shall rise up and call us blessed, the world will know it, and delight to do us honor. Such triumphs are sure and final. They occupy a plane above and beyond the reach of fortresses and armaments. They are "the cheap defense of nations."

This then is the argument, as affecting the American churches: (1) We discover, at every stage of our history, a divine shaping of events for some high and special purpose. (2) The founders of our institutions came hither to organize a missionary state. (3) God has given us the ability to make large endeavors for the kingdom of his Son. (4) In being faithful to our trust, we shall most successfully promote our national honor.

It may be said, however, "Our home wants are great, and most imminent likewise, all the way to Pensacola, all the way to San Francisco. Let us attend to these first; and afterward, when the pressure is gone, let us care for the heathen." Still it is quite material to ask, "When will these home wants have ceased?" The answer must be, "As soon as the South and the West shall have a full supply of pastors and teachers, as soon as the institutions of the East shall have been established throughout the land." And when will that be? Where is the prophet that can tell us? And must the nations that sit in darkness, wait till that distant and ever receding hour for the salvation of Christ?

But this plea forgets the very first law of Christion enterprise, which is, "Attempt great things; achieve great things; attempt but little; achieve less." How was it with the Moravians? When they began to feel the burden of a lost world, they were a few hundreds only, most of them poor exiles; and yet in ten years they had commenced twelve missions. And this very day, they have one sixtieth of their membership in the foreign service. On the other hand, look at Protestant Christendom in the seventeenth and eighteenth centuries. Its history may be summed up in this brief formula, "Little attempted, less achieved."

The problem for us to solve,—the highest of all problems,—is this, "How shall we muster our full strength for the service of Christ?" This done, our country is saved; and the world is saved. God will be with us; and wherever we join the battle, at home or abroad, the victory will be ours. But how shall we do this? By fencing out the rest of the world, resolved to till with all painstaking our own fertile acres? No, but by girding ourselves, in a generous and manly spirit, for the work to which God calls us. Suppose some prophet of evil, some Malthus, should tell us, "You are sending too much food to other lands. Soon you will be forty millions; soon you will be fifty millions; and where will you find bread for fifty millions, especially if you become purveyors of the world? It is your first duty to take care of yourselves." What would our western farmers reply? "Tell us how much we can sell ten years hence, twenty years hence, and we will be ready. Let the appeal come, no matter how urgent, and we will answer it."

But is it so with the food of the soul? Here also does the supply equal the demand? It might be so. It should be so. But alas! it is our sin and our shame that it is not so. The meat that perisheth we can furnish to any extent. But the bread of life! Ah, that is a different matter.

The truth is, no man can point out the line beyond which it would be wrong for us to go in preaching the unsearchable riches of Christ. That line is far in the distance, too far for us to see it. And the question is not simply, "What is our present ability?" But what will it be, if we perform our whole duty? Suppose that all who act with the Board, could feel that their property, their children, themselves, belonged to Christ,—wholly to Christ, and, with the faith of Abraham, when he laid his son on the altar, surrender themselves to the doing of his will. Who does not believe that we should have all needed ability, for all needed efforts? Have we forgotten how it was said, "The barrel of meal shall not waste, neither shall the cruse of oil fail;" and it was so? How easy for God to pour riches like a river into the lap of his people, when they have learned how to use them!

The Board is convened a thousand miles from its birth place. Its founders little dreamed that their successors, in 1865, would visit a region twice as distant as "New Connecticut." But here we are, and here we are happy to be, in a city of such present wealth, and such brilliant prospects, though younger by many years than our own organization. The unexampled prosperity which we see around us, is itself a proof of the amazing resources of our country.

And the Committee must be allowed to express the hope that our coming together, here and now, is an omen for good. We are in the right place, at the right time. As you of the West have performed your part so well, during the past five years, you are ready doubtless, with full ranks and stout hearts, to assail the powers of darkness. God has sent us, we would fain believe, to show you where the blow should be struck. We point you to hundreds of millions, enemies of our Saviour-King, all unsubdued not only, but all defiant.

Four years and a half ago, one of yourselves, whom the nation placed on its highest watchtower, sounded the tocsin, and called for help,—yours and ours. Again and again, you heard that same note of alarm, that same call. Now that he sleeps on your prairies,—his name a synonym of the loftiest patriotism,—his grave a pilgrim shrine for all lovers of true nobleness and greatness,—is it not a joy to you,—will it not be forever,—that

you gave him your bravest and best, even to the end?

But there is another Leader—the Prince of the kings of the earth—who has been sending forth his tocsin for eighteen hundred years; and it is becoming more and more dirge-like, for the long delay. During all these centuries, he has called to his friends, his chosen, his purchased ones; but, alas! how few have heeded the summons! Will you not heed it? Will you not heed it now, that he may "see of the travail of his soul and be satisfied?"

This was referred to a committee consisting of Prof. Samuel C. Bartlett, William E. Dodge, Esq., Dr. T. M. Post, Dr. Edward Beecher, Hon. C. T. Hulburd, Rev. N. C. Chapin, and Rev. J. A. Reed, who submitted the following report and resolutions:

The committee to whom was referred the Special Report upon "the Obligations of American Christians to Foreign Missions" would respectfully report:

That they are deeply impressed with the importance of the theme so ably presented, and with its peculiar importance at this juncture of our history. At the very opening of our second half century, the Head of the Church, by a wonderful series of providences, has rolled up great opportunities and great responsibilities before his people. Old things have passed away. A new era has opened. We are called upon to forget the things that are behind, and reach forth unto those that are before.

The call of our country the churches have heard, and are springing to the rescue. Many of them propose to double their heaviest contributions. Let them do so,—double and re-double. They must not withhold; they cannot overdo. It is a question of life to the nation. But while there is a nation just rescued from slavery and treason, there is a world still lying in sin and death. It now becomes these unshackled churches to reach forth their clean hands to the polluted and perishing, and to let all the benighted nations breathe the fragrance of their thank-offerings to God. Never have the churches occupied a position of influence so commanding, nor controlled an amount of wealth so great. Let them show themselves not unworthy of their high trust as representatives of this mighty nation, and as depositaries of the very power that has made its strength and saved its life.

Without attempting to argue a subject so fully presented in the Report, your committee have endeavored to embody their own sentiments and those of the Report in the following Resolutions, which they recommend for adoption by the Board.

1. *Resolved*, That we here record our heartfelt gratitude to God, who, with a mighty hand and an outstretched arm, has now delivered the nation from its foes, the church from its grand incubus, and this Board from its apprehensions; and who, during a gigantic struggle, has so extensively visited the land with unprecedented prosperity, comforted his people with numerous revivals, and filled our missionary fund with its largest contributions.

2. *Resolved*, That we profoundly feel that God has saved the nation for the sake of Christ's kingdom; having in ancient times planted here that choicest vine, a religious and missionary stock, involving the vital forces of modern Christian civilization, having secured its steady growth through countless dangers, incorporated its vital power into the nation's life and institutions, and now, by its ripe fruits of moral health and Christian manhood, having rescued the national life from the deadliest assault on record, that we might bear a glorious part in blessing all the families of the earth.

3. *Resolved*, That we, therefore, solemnly recognize the duty, so far as in us lies, of newly consecrating our newly rescued country to our Saviour's cause; that we discern in our great deliverance not alone God's signal act of mercy, but the loud call to Christian labor; that we read in the exacted and yet freely offered toils and expenditures of the past five years, God's great lesson of self-sacrifice, enforced upon his people; and we do testify, that should our churches fail of rising to a far higher standard of beneficence than ever before; should our young men, who have left all for the battle-field, refuse to rise and follow Christ wherever he may call them; and should Christian parents, who have so lavishly laid their money and their sons upon their country's altar, now withhold them from their heavenly Master; then will one of the most impressive utterances which God ever spoke in his providence, have been lost upon his people.

4. *Resolved*, That the summons to new Christian activity respects the Foreign as truly as the Home Mission work, bound together as they are by indissoluble bonds; that we read indications in the still waiting command, "Go ye into all the world,"—in the impulses of a broad and healthful piety,—in the necessities created by the steady growth of missions,—in the best economy of Christian labor, a wide diffusion of the life-giving leaven,—in the inviting state of the foreign field, critical, in many portions, like that of our country,—and in the peculiar fitness of the American churches for the highest influence, now singularly increased; and in all these modes we seem to hear the Master saying unto us, "Go forward."

5. *Resolved*, That upon the wonderful development of material wealth in this land, and especially the vast increase of

riches in the church, our Saviour now lays his imperative claim, and loudly calls upon his people to consecrate that increase to the work of giving light and life unto the nations that have so long sat in darkness and the shadow of death.

6. *Resolved*, That we thankfully recognize the increasing zeal of the Western churches for the cause of Foreign Missions, as exhibited in their contributions, doubled within the last three years; we look with deep interest upon their rapid advance to be a power in the land and in the world; we rejoice in this opportunity of meeting them face to face, in their young metropolis; and we turn to them with a great hope that henceforth, more and yet more largely, will they give their sons and their substance to spread the kingdom of Christ in distant lands, and preach the gospel to every creature.

This report was accepted and the resolutions were adopted, the important subject having occupied the interested and animated attention of the Board during most of Wednesday afternoon.

RESOLUTIONS GROWING OUT OF OUR NATIONAL CONDITION.

Dr. J. B. Condit, in behalf of the Business Committee, presented the following report and resolutions.

At several successive annual meetings, this Board has been called to recognize the hand of God in the late war. It has sought to direct the attention of the friends of truth and righteousness to that superintending Providence, whose ways are far above our ways, so as to awaken a proper sense of our sins, of our dependence, and of our duties in such a time of trial; and above all, the duty of waiting on God with unceasing prayer, that he would bring the conflict to a speedy and merciful issue, for the good of the church and the glory of his name.

Since the last annual meeting we have been permitted to receive an answer to our prayers. We have, then, abundant occasion to make expression of the sentiments appropriate to our present state and prospects. The committee, therefore, recommend the adoption of the following resolutions:

1. *Resolved*, That we render devout thanksgiving to God for the restoration of peace throughout the land; that the sword has been sheathed, we trust "in the right way, so that it will not be necessary to draw it forth again;" that with peace has come the end of slavery; and that the evil passions developed in the conflict have so far subsided, and given place to fraternal sympathy and confidence, as to promise, ere long, a union of the energies of the whole people in promoting the common prosperity.

2. *Resolved*, That we bow with submission to the hand of God, in those forms of painful discipline in which he has shown his mysterious sovereignty in the progress of the war; and especially in the death of our beloved President, at that moment when the voice of joy was heard in the land, at the dawn of peace. With such reason to feel more deeply than ever that our interests and destiny as a nation are in God's hands; and remembering that help to guide and keep us must come from Him who putteth down one and raiseth up another, we lift our prayer to the God of our fathers,—"Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants and thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it."

3. *Resolved*, That the Church is called to study and apply the lessons which are furnished by our recent eventful history, for a more earnest execution of the great work committed to her hands. Light has been thrown on the way in which God accomplishes his purposes—by a *process*, and not by a single stroke, independent of human instrumentality; and by such a selection of agencies as shall humble man and exalt his own power and grace. There has also been such a development of the forces of the nation, in character, mind, property, and the spirit of self-sacrifice, as to show what they who love Christ may accomplish for the moral conquest of this world, if they are loyal to their King. The heart of the nation beats with a more vigorous pulse, as in this era of universal freedom the opportunity is given to combine the energies of every department of mind for the highest development of national life. But God has not done all this for us merely to augment our worldly treasures, and build up the nation's strength for temporal achievements. The great end to which his providence points is the increase of the moral power of our American Zion. Christ is "Head over all things to the Church"—to make them tributary to her growth and efficiency. This land belongs to Christ. Let no portion of its vast resources be diverted from the sublime purposes of that Christian philanthropy which aims at the regeneration of the race. Let the power of principle come in as a ruling force in the church, to regulate her external machinery, to consecrate her energies, and inspire her heart with an unselfish devotion to the work of saving this lost world. Let the deep conviction be cherished, that new obligations rest upon all the followers of Christ, in view of God's delivering mercy,

to rise at once to the great work of preparing the high-way, the way of holiness, in anticipation of the time when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall forever flee away."

These resolutions were unanimously adopted.

LETTER FROM DR. GOODELL.

During the meeting on Wednesday evening, when, as at other times, addresses were made by several missionaries now in the United States, the venerable Dr. Goodell, from Constantinople, feeling unable to make himself heard by so large a congregation, presented the following letter, which was read by the Vice President, William E. Dodge, Esq.

To the Rev. Mark Hopkins, D. D., LL. D., President of the American Board of Commissioners for Foreign Missions.

Very Honored and Dear Sir:—Including two years which I spent as an agent of the Board, it is now more than forty-five years since I entered the service and came under the direction of the American Board of Commissioners for Foreign Missions, and about forty-three years since I received a commission from your Prudential Committee, to labor as a missionary under their direction, among the mingled people of Asia Minor.

On account of my age and infirmities, it should be known that I am no longer able to perform the active duties of a missionary, and having no voice or strength left to address this great congregation on the subject, I choose to come in this way, by letter, and place in your hands, honored Sir, the commission which I received about forty-three years ago. Not that I wish my connection with you to be really ever sundered, unless you yourselves should consider it desirable for the sake of the good cause; for when I entered this holy service, it was for life; nor do I wish it to terminate but with my life. I wish it to be understood, that it is not through any feeling of discouragement that I now retire from the field; for the work never appeared to me more hopeful than it does now. Nor is it through any dissatisfaction with the Board, with the Prudential Committee, or with any of my brethren and sisters of the mission. More kind, more considerate, and more affectionate brethren and sisters than those with whom it has been my happiness to be associated, earth never saw; nor can I easily be made to feel that even the millennium itself will ever produce any thing better. That the Prudential Committee and the Secretaries may have committed some mistakes is not strange; the only strange thing is that they have not committed more and greater mistakes. One thing is certain, viz:—were I to live my life over again, and were it left to my choice, I would again enter the service of the American Board; I would again put myself under the direction of the same Prudential Committee; and I would again choose to carry on my correspondence with the churches through the same beloved and respected Secretaries.

I remember when the whole American Board could, at their annual gatherings, be easily accommodated in an ordinary parlor; now they can hardly be accommodated in any of our largest churches. I remember when it was thought impossible for the American churches to undertake the support of three missionaries in foreign lands, and a deputation was sent to England, to see if the London Missionary Society would not come to their help and pledge themselves to support one and a half, or at least *one* of the three. But, behold! "a little one has become a thousand," or rather *thousands*—many *thousands*, "and a *small* one a *strong nation*."

I consider it a mark of special favor, and worthy of special notice and of devout gratitude to God, that I am permitted to bring to you the same dear companion of my life, whom, amidst your prayers and benedictions, I led forth forty-three years ago. And although she has less of youth, and it may be, in the estimation of the world, less of beauty, than she had at that time, yet in *my* estimation she is not less worthy of all the confidence and all the affection she began to claim and receive from me forty-eight years since.

Contrary to the repeated and expressed wish of many of our friends, that we might have no family, God has given us nine children. One of these, the daughter of a missionary, the wife of a missionary, and a missionary herself, we left in the land of the Moslem, at Kharpoot, near the banks of the Euphrates, where she and her husband, the Rev. H. N. Barnum, and their beloved associates, are telling the good news of salvation to the perishing around them. Seven of my children are in different parts of this country, no two of them being found in the same place; and one has, we trust, gone to a better country, even a heavenly.

The Rev. Mr. and Mrs. Bird, who sailed with us from America, and were our associates at Beirut, still survive. Two of their children are engaged in the missionary work,—a son, Mr. William Bird, on Mt. Lebanon, and a daughter, Mrs. Van Lennep, at Smyrna,—and all their other children are occupying posts of usefulness.

Of all the missionaries of this Board, I think of but three who are older than myself, viz: The Rev. Mr. Thurston, of the Sandwich Islands, whom I knew at the Theological Seminary, Andover; the Rev.

Levi Spaulding in India, whom I knew both at Dartmouth College and at Andover; and the Rev. Dr. King, of Athens, whom I knew at Andover, and who, with his fellow laborer, Pliny Fisk, welcomed us to Beirut.

And may I ask your special prayers for us four old men. For though we are almost through the wilderness, and are even now in sight of the Promised Land, yet we remember that the children of Israel, after they had been wandering in the wilderness forty years, and were already on the very borders of the land long desired, and could actually look over and see the green fields and the vine clad hills, even then, many of them perished. Pray for us, beloved friends, that we may not fall after the same example of unbelief.

We die, but God will surely visit you. Fisk and Parsons of former times, and the beloved Dodd and Morgan of the present, were not suffered to continue by reason of death. But Jesus lives; and his cause is marching on; and His kingdom is near and still nearer coming; and of that kingdom, yea, and of the *increase* of that kingdom, there shall be no end.

With this faith, and in the midst of all these bright hopes, I now retire from active service, but still desiring to be useful, and begging your Committee to point out to me, from time to time, any way in which they may think I can render some small service.

May you, honored Sir, long be spared to preside over this great body on these joyful occasions! And may you and all this congregation see the eternal good of God's chosen, and rejoice with His inheritance!

Your aged, very affectionate, but very unworthy fellow laborer in Christ Jesus our Lord.

W. Goodell.

Chicago, Oct. 3, 1865.

FRATERNAL GREETING FROM METHODIST CONFERENCE.

A communication was received from the Rock River Conference of the Methodist Episcopal Church, in session at Aurora, Illinois, extending fraternal greeting to the Board, expressing deep interest and sympathy in its operations, and asking that a deputation might be sent to attend the meeting of the Conference Missionary Society. The Board, cordially responding to these salutations of the Conference,

Voted, That the Rev. Dr. Worcester be appointed to attend their present meeting at Aurora, Illinois, and to express to them our fraternal sympathies, our fervent desires for their great prosperity, and their eminent success in all works of faith and labors of love, for the honor of our common Saviour and Lord.

PROGRESS IN THE WORK.

The following preamble and resolution, offered by William E. Dodge, Esq., were unanimously adopted:

In view of the unexampled prosperity of the country, after such an exhausting war, and the ability of the Church to sustain the Board, in any plans which they may devise for extending their work; and in view of the urgency of our missionaries in the field for reinforcements;—

Resolved, That in the opinion of this meeting, the Board should not hesitate to go forward, with renewed confidence that the churches will sustain them in any enlargement of their work.

RESIGNATIONS.

Communications were received from Henry Hill, Esq., Hon. John Aiken, and William S. Southworth, Esq., declining re-election as members of the Prudential Committee. Letters were also received from Rev. Simeon North, LL. D., A. B. Hasbrouck, LL. D., and David Wesson, Esq., of New York; J. W. Nevin, D. D., of Pennsylvania, J. G. Hamner, D. D., of Maryland, Robert W. Steele, Esq., of Ohio, Rev. Aratas Kent, of Illinois, and Eurotas P. Hastings, Esq., of Michigan, severally tendering their resignation as Corporate Members of the Board. These letters were referred to the Committee on New Members and Officers, and on recommendation of the committee the resignations were accepted.

ABSENT MEMBERS.

Letters of apology for absence from the meeting, with assurances of continued interest in the cause of missions, were also communicated from,

Rev. Albert Barnes, Dr. J. P. Thompson, Dr. Chickering, Dr. George A. Lyon, Rev. Sylvester Holmes, Dr. R. R. Booth, Dr. Walter Clarke, Dr. N. S. S. Beman, Dr. E. W. Hooker, Dr. S. Aiken, Dr. Daggett, Dr. Willers, J. W. Weir, Esq., Dr. S. C. Aiken, L. A. Smith, M. D., Dr. Bond, Dr. M. L. P. Thompson, Hon. Thomas W. Williams, Dr. J. J. Carruthers, President Woolsey, J. Marshall Paul, M. D., Walter S. Griffith, Esq., William A. Booth, Esq., Dr. William Adams, Dr. William Patton, Gen. William Williams, Dr. John C. Smith, Dr. J. F. Stearns, Dr. Ray Palmer, Dr. S. W. Fisher, Dr. George L. Prentiss, Dr. John G. Atterbury, and Hon. Henry White.

These letters were referred to the same committee as those of resignation.

NEW MEMBERS AND OFFICERS.

The following persons were appointed a committee on new members and officers, viz. Hon. William Strong, Charles Stoddard, Esq., O. E. Wood, Esq., Douglas Putnam, Esq., Calvin Day, Esq., and Dr. William S. Curtis. They reported, recommending for election as new corporate members,

Langdon Storer Ward, of Boston, Mass.,
Andrew L. Stone, D. D., " "
Prof. Nathaniel George Clark, of Schenectady, N. Y., and they were elected.

For officers of the Board, the committee recommended the following persons, who were accordingly elected for the year.

MARK HOPKINS, D. D., LL. D., *President.*
WILLIAM E. DODGE, Esq., *Vice President.*
CHARLES STODDARD, Esq.,
NEHEMIAH ADAMS, D. D.,
AUGUSTUS C. THOMPSON, D. D.,
Hon. WILLIAM T. EUSTIS,
WALTER S. GRIFFITH, Esq.,
Hon. ALPHEUS HARDY,
Hon. LINUS CHILD,
Rev. ALBERT BARNES,
ROBERT R. BOOTH, D. D.,
ABNER KINGMAN, Esq.,
ANDREW L. STONE, D. D.
JAMES M. GORDON, Esq.,
Prudential Committee.
RUFUS ANDERSON, D. D.,
Rev. SELAH B. TREAT,
Prof. N. G. CLARK,
Corresponding Secretaries in Boston.
GEORGE W. WOOD, D. D., *Corresponding Secretary in New York.*
SAMUEL M. WORCESTER, D. D., *Recording Secretary.*
LANGDON S. WARD, Esq., *Treasurer.*
MOSES L. HALE, Esq.,
Hon. SAMUEL H. WALLEY, } *Auditors.*

The committee also recommended that the resignations of corporate members, which had been tendere , be accepted; and upon other matters which had been referred to them they reported:

That in their opinion no action is, *at this time*, necessary in reference to the excuses rendered by absent corporate members for their non-attendance. Under the rules adopted at the last meeting of the Board, it is only after a member has been absent from three consecutive meetings that the inquiry becomes important whether he has rendered a satisfactory excuse; and hence it is not until he has been thus continually absent, that an adjudication upon the validity of his excuses is demanded. The letters containing the reasons assigned for absence should, however, be kept on file, in order that they may be considered in case repeated absences should make their consideration necessary.

In regard to the paper submitted by the Prudential Committee, "On the election of Corporate Members," the committee report as follows:

It is very manifest that the rules adopted at the annual meeting of the Board in 1864 are imperfect; that they do not secure all that was intended by them, and that they are difficult to be executed. Additional rules are doubtless necessary, and some defined plan for the distribution of Corporate Membership should be determined on. The whole subject needs careful revision; such a revision as requires more time than can be given to it during the meeting of the Board. It requires, also, information which is not now immediately attainable. The committee are therefore of opinion, that the whole subject should be referred to a special committee, with instructions to report at the annual meeting to be held in 1866. Such a committee will have time to consider the subject in all its bearings, ascertain all that is needed to enable them to act wisely, and report fully for the action of the Board. A resolution having this object in view is therefore reported. Anticipating that the Board may adopt the course herein recommended, this committee refrains from nominating for corporate membership several persons deemed very desirable for fellow laborers with us. They have made no nomination of any others than those who are proposed for election to executive offices. The vacancies existing can be more judiciously filled, when the system of rules by which elections are hereafter to be regulated shall have been made complete.

Resolved, That the paper submitted by the Prudential Committee, entitled, "On the election of Corporate Members," together with the whole subject of electing such members, be referred to a special committee, with instructions to report at the next meeting of the Board, such further rules and amendments to existing rules as may be deemed necessary, and also a schedule in accordance with which future elections shall be regulated.

This report was adopted by the Board; and Hon. Wm. Strong, Dr. Bacon, O. E. Wood, Esq., Hon. L. Child, and Dr. Nelson were appointed the special committee provided for in the foregoing resolution.

AMENDMENT OF RULES.

Dr. Anderson moved an amendment of the 34th article of the Laws and Regulations of the Board, viz; that the word eighty be substituted for "sixty," and the word seventy for "fifty," so that the rule will read:

When the children arrive in this country, the Prudenital Committee will see

that they have a suitable conveyance to the places where they are to be educated or to reside; and the Committee may make grants, on application from the parents or guardians, to an amount not exceeding eighty dollars a year for a boy, and seventy dollars for a girl, until the children are eighteen years old.

The motion was adopted.

WESTERN INDIANS.

The Recording Secretary presented a note which he had received from Lieutenant Colonel Samuel F. Tappan, of the First Colorado Cavalry, expressing desire that attention might be directed to the condition of our western Indian tribes, and that something might be done for their improvement and Christianization. The paper was referred to the Prudential Committee.

ARRANGEMENTS FOR ANNUAL MEETINGS.

It was *Voted*, That the committee appointed at the last meeting, to consider the subject of the arrangements for the annual meetings of the Board, be continued, with instructions to report at the next meeting of the Board.

PLACE AND PREACHER FOR NEXT MEETING.

Dr. Todd, Hon. Samuel Miller, Hon. J. O. Cole, J. W. Kimball, Esq., Rev. S. S. Howe, H. Stillman, Esq., and Rev. E. B. Turner were appointed a committee on place and preacher for the next annual meeting of the Board. Their report recommended that the next meeting be held at Pittsfield, Mass., in Dr. Todd's church, to commence on the last Tuesday of September, 1866; and that Rev. J. P. Thompson, D. D., of New York, be the preacher, and Rev. Laurens P. Hickok, D. D. his alternate.

They also recommended, as a Committee of Arrangements for the meeting, Dr. Todd, Dr. Strong, Edward Leonard, Theodore Pomroy, William R. Plunkett, Judge James Colt, J. H. Dunham, Hon. Henry Chickering, Jabez L. Peck, Hon. H. H. Kellogg, George Dutton, Hon. Thomas Colt, Robert W. Adams, William Robinson, M. H. Wood, O. R. Barker, W. M. Root, and B. Chickering. The report was adopted.

RESOLUTIONS OF THANKS.

A communication having been received from Charles Randolph, Esq., President of the Board of Trade of Chicago, extending an invitation, by order of the Directors, to the members of this Board and others in attendance at this meeting, to visit their rooms, it was

Voted, That the thanks of this Board be given to the Board of Trade of Chicago, for the courteous invitation communicated by its President.

The following resolutions were also passed.

Resolved, That the thanks of the Board be given to Rev. Dr. Kirk for his sermon, and that a copy be requested for publication.

Resolved, That the thanks of the Board be given to the individuals and families, of different churches and religious denominations in Chicago, who have accommodated the Board and its numerous friends with such large and generous hospitality, during its sessions in this city.

Also—To the Committee of Arrangements, and to those who have co-operated with them, for the ample arrangements made for the accommodation of the meetings of the Board.

Also—To the officers of the First Congregational Church, and of the Second Presbyterian Church, and especially to our brethren of the First Methodist Church, for the use of their houses of worship, to accommodate the communion service, and the morning prayer meetings.

Also—To those Railway Companies who have kindly granted a reduction of fare to those in attendance upon this meeting.

Resolved, That the thanks of the Board be tendered to the Press of Chicago, and to its gentlemanly representatives in attendance upon this meeting, for the very full, accurate, and fair reports made, daily, of these meetings.

DEVOTIONAL SERVICES.

The varied devotional services of prayer and praise, during the meetings, were much as usual. The first session of the business meetings of each day was opened with prayer, the Board being led successively by Dr. Hickok, Dr. Massie, of England, Dr. Sturtevant, and Rev. Calvin Clark. Morning prayer meetings, on Wednesday and Thursday, at half past eight o'clock, at the First Methodist Episcopal Church, were largely attended, interesting and impressive. After listening to the Special Report on the Obligations of American Christians to Foreign Missions, the assembly united in prayer, led by Dr. Post. Dr. R. W. Condit also, in the same connection, offered prayer for the children of the church, that they may be converted, and that many of them may consecrate themselves to the work of missions; and the Board frequently, during business sessions, as at other times, engaged in the service of song.

The sermon on Tuesday evening, by Dr. Kirk, of Boston, before a very large and attentive audience, from the text, "We walk

by faith, not by sight," (2 Cor. v: 7,) was well adapted to the occasion, fitted to awaken right feelings, and give a suitable "key note" to the meetings which were to follow. Dr. Kirk was assisted in the devotional services by Dr. Nelson, of St. Louis.

In connection with the reading of reports of committees on the several missions, and on other occasions, addresses of great interest were made, by missionaries present from several fields, and by other gentlemen. The meeting of Wednesday evening was for such addresses, specially, (as was also that of Thursday evening, mainly,) and on the same evening a like meeting, having particular reference to Sabbath schools, was held in the First Methodist Episcopal Church.

The sacrament of the Lord's supper was administered to between one and two thousand communicants on Thursday afternoon, in the Second Presbyterian and the First Congregational churches. At the first named place, Dr. Patterson, the pastor, presided, assisted by Drs. Budington and Shaw. At the other church, Dr. Patton, the pastor, presided, assisted by Dr. Post and Dr. J. B. Condit.

On Friday morning, after the transaction of some business, interspersed with addresses by Rev. J. P. Williamson, of the Dakota mission, Mr. Treat, Mr. Dodge and others, prayer was offered by Dr. A. C. Thompson, parting addresses were made by Dr. Lowell Smith, of the Sandwich Islands, Mr. Bissell, of the Mahratta mission, and Mr. Ford, of Syria; and Dr. Goodell gave a cheering charge to his missionary brethren expecting soon to return to foreign fields of labor. The hymn—"Men of God, go, take your stations," was then sung, and the assembly was again led in prayer by Dr. Budington. Dr. Hopkins, the President, addressed words of affectionate interest to the missionaries, and of farewell, and grateful thanks, to the people of Chicago; Dr. Patton, of Chicago, responded; the usual parting hymn was sung, prayer was offered by Dr. Patterson, and the exercises were closed with the doxology and benediction.

ADJOURNMENT.

The Board then adjourned, to meet at Pittsfield, Mass., on the last Tuesday of September, 1866, at 3 o'clock, P. M.

REMARKS.

One of the circumstances which gave special interest to this meeting of the Board was, that it was held at a point considerably further West than any previous meeting, in a city which had no name or existence until many years after the Board entered on its work, but which has now become the great and rapidly growing business metropolis of a very large section of our country, with a population already approaching 200,000. As was to be expected, a meeting at such a distance from the Eastern churches was attended by a smaller number of Corporate and Honorary Members than would have gathered in New England; yet fifty-three of the former, and more than three hundred of the latter were present. The West was well represented; the assembly, at every business meeting, as well as on other occasions, was very large, the spacious hall being generally filled and sometimes crowded. The spirit was good, the harmony full and unbroken, the tone, and whole character, of many addresses and other services were of a high order. That the war had closed, and *so* closed; that the condition and prospects of our country were so bright; that the Board, entering upon a new era, in the new circumstances of the nation, was unembarrassed by debt; that, therefore, there was so much occasion to make mention of the goodness of God in the past, and to look to the future with confiding hope,—all these things, and many others, tended to make the occasion one of joyfulness and gratitude, and at the same time to deepen a sense of the responsibility resting upon Christians of this land, in connection with efforts for the world's salvation. The influence of the meeting can hardly fail to be salutary and widely felt, especially in that West where it was held, and whose benevolent, *Christian* enterprise it is so important to develop.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

CONSTANTINOPLE.

LETTERS FROM MR. BLISS, AUGUST 26, AND 30, 1865.

The Cholera—Panic—Stupidity of the People.

AFTER reference to a former letter, of three weeks' earlier date, in which he had mentioned the prevalence of the cholera at Constantinople, Mr. Bliss remarks:

Since that time, the ravages of the disease have been fearful. The number of victims is estimated at from 40,000 to 50,000. For some days a perfect panic reigned. In repeated instances, parents left their sick children and children their sick parents, to die unattended. Families fled from their houses, leaving their unburied corpses. The English Vice Consul found and buried fifteen such in one day, in the quarter in which he resides. The people generally confess that this terrible visitation is for their sins; but when you inquire what, in their estimation, those sins are which have thus provoked the divine indignation, the Jew will direct your attention, perhaps, to the fact that most of the victims among his people are women, and will assure you that God is angry with them because they now allow their hair to appear from under their head dresses, and do not modestly conceal it, as was formerly their custom. The Turk finds the cause of the plague in a like breaking down among his own people of those former habits of dress which distinguished them from the (so called) infidels around them. Even this "judgment of God," as they acknowledge it to be, seems utterly to fail to awaken, in the great mass, any sense of their real sins, their forgetfulness of God, and their transgressions of what they know to be his law. And what shall we say of those who fall victims to the disease? They have lived "without God," and they die "without hope." According to the belief of great numbers here, Satan stands by the side of every dying sinner, to seize his soul, as it leaves the body, and thrust it back into the world, to live again in some dog, or rat, or other form of degraded, suffering existence, till the penalty of all the sins of its human life has been paid.

Pleasing Contrast—Power of the Gospel.

The power of the gospel has been most signally displayed in some of the victims of this raging pestilence. A neighbor of mine, one of the female members of the little church in Hasskeuy, died on Wednesday of this week. She joined with us in the public worship of last Sabbath; on Monday she had symptoms of cholera; and though a naturally strong constitution, and the earnest effort of friends to save her life, prolonged the contest with the disease, she finally fell before its power. But unlike the panic stricken multitudes around her, death, even by cholera, had no terrors for her, nor for her children, members with her of the church of Christ. They fled not from her side, as so many others would have done. They watched faithfully over her, and listened calmly to her dying counsels, which she as calmly gave them. Repeatedly she called upon them and other Christian friends who gathered around her bed-side, to sing to her the songs of Zion, in which she had always taken great delight. "Sing to me of heaven," "of God." "This is a happy day to me." "Weep not for me." "Pray only that I may be quickly delivered from these intense sufferings." Such were some of the few words she could utter amid the paroxysms of her last moments. And when in contrast with the haste and terror which attend, here, the funerals of those who die of cholera, in this case the religious ser-

vices were calmly and deliberately conducted, by one of our native preachers, and at the end, the little company lingered still, at the request of a son of the deceased, to sing one more of the sacred songs his "mother loved so well," those from outside the Protestant ranks who witnessed the unusual spectacle, were most deeply impressed, and confessed that in this religion there was a power they had never seen before. To us, who sometimes are almost ready to be discouraged by the slow progress of the Lord's work among the multitudes around us, and especially by the imperfections so continually appearing in the character and lives of those who have received the truth, it is a great consolation and encouragement to witness such a death, so intelligently peaceful, so full of the joy of the Lord, following too, as it did in this case, a life which had been coming continually more and more into conformity with the requirements of the gospel.

A Case of Defection.

But sorrow follows quickly upon our joys. In these very days, so full of solemn warnings to all, another member of our little church, provoked by what he regards as unjust treatment in a business transaction, on the part of a fellow Protestant, has gone back to the Armenian church, thus denying the faith he had professed to receive, and inflicting great injury upon the cause of Christ in this community. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Death of Messrs. Morgan and Dodd.

Mr. Bliss wrote again, August 30, giving the sad intelligence that two brethren, Mr. Morgan, of Antioch, (Central Turkey,) and Mr. Dodd, of Marsovan, had been recently removed by death. Of the former he writes: "Mr. Morgan was on his way to America, with his family. He became ill at Latakia, but in the hope that the voyage might do him good, came on to Smyrna. His disease, however, (Mr. Van Lennep calls it brain fever, Dr. Pratt thinks it must have been typhus,) became more violent after reaching Smyrna. For some days he was out of his mind, and died on the evening of the 25th. He was the 'stay and staff' of the Centra mission. It was felt that he could hardly be spared from the work there long enough to accompany his family to America and return; and now he has been removed altogether."

Mr. Dodd was taken sick with cholera, at Marsovan, on the evening of August 18, just after attending a meeting of the church. Dr. West, of Sivas, providentially present, and Messrs. Leonard and Smith, were with him all night, but nothing availed to arrest the disease, which was "just beginning" at Marsovan, and he died at 7 o'clock the next morning, less than twelve hours after the attack. Mr. Bliss writes:

He was conscious to the last, and even when unable to speak, assured those who sat by his side that all was "light and peace to him," that he "had no doubts." Brother Dodd had just entered upon a new and most important sphere of labor, in connection with the female seminary at Marsovan. And he has been removed; and all our plans and hopes are confounded. But shall we complain and be discouraged? For the brethren who have gone we will rejoice, that they have died in the Lord and rest from their labors. For their deeply afflicted families, for ourselves their bereaved associates, for the great work which seemed so much to need their continued presence, we commit everything to Him who doeth according to the counsel of his own will, and doeth all things well,—well for his servants and well for his own work.

May the death of these dear brethren have the effect to bring, and ever hereafter keep near to us, the realities of the eternal world, and thus work in us more diligence and zeal to do with our might what our hands find to do, for the short time of service which may remain to us. And may our dear brethren in America, who are just putting on the armor, recognize in these events the summons of the Master for them to come to these foreign fields, and fill up our diminished ranks.

Central Turkey Mission.

MARASH.

(About 90 m. N. E. of Scanderoon.)

Letter from Mr. Montgomery, July 26, 1865.

Mr. Montgomery refers to the pleasure with which he had read the account of Dr. Anderson's visit to the Sandwich Islands and of the work accomplished there, and remarks: "In looking at the great work of the Lord in those Islands, it is interesting to trace its parallels in this land. Though the change here may be more slowly manifested, yet it is none the less surely taking place; and in proportion to the visible means, put forth, it is rapidly taking place." He then briefly adverts to

Trials of the Protestant Community.

In many respects, the present season is a very trying one to our Marash [Protestant] community. The closing of the American war has seemed to paralyze all business, and in consequence, many poor people are thrown out of employment. In addition to this, the Pasha is just now engaged in making war upon the robbers of Gaour Dagh. For this, almost all other work is entirely stopped. The large trading caravans between the cities are stopped, because their animals are impressed for the war. Goods which left America for Marash in March, and arrived in Alexandretta in May, have not yet reached us. The prices of breadstuffs have also increased very much. Already there is suffering from these causes, and as cold weather comes on there will be much more. So far, the community, by weekly contributions, has been able to relieve extreme cases of want. But the burden, in addition to the amount collected for preaching and schools, and the enormous government taxes, is a heavy one.

Progress—New School for Girls.

One remarkable feature of the summer has been the rapid growth of the community in numbers. Hardly a week passes without more or less additions from the Armenians. A few weeks ago, one of the most important men in that community left his old church and became a Protestant, causing no little excitement in the whole Armenian church.

We have just finished a new school building for a girls' school, within our yard. This school is designed for more advanced scholars than the common schools, is taught by a native girl, graduated at Miss Proctor's school in Aintab, and will be supported mostly by friends at home. The school has just opened very pleasantly, with about thirty scholars. We expect much good from it. So far, however, there has been much prejudice against the education of girls, which we hope is being somewhat abated.

Eastern Turkey Mission.

Letter from Mr. Williams, of Mardin, July 18, 1865.

This communication relates not so much to matters at Mr. Williams's station as to what he saw and experienced while absent for six weeks, during which time he attended the annual meeting of the mission at Kharpoot, and visited Diarbekir, Bitlis, and other places. He left home, for the journey, on the last day of May. Extracts only, comprising the more interesting and important portions of his letter, will be given.

Preaching under Difficulties.

One of the pupils of my training class occupies Darika, to the extent of his ability and opportunity. He seems to be an earnest, faithful Christian. This may be cited as a case of preaching the gospel under difficulties. The whole congregation amounts to about a dozen. He gives out the text in Armenian, then repeats it in Arabic, then in Turkish, then in Koordish, and I think sometimes in Syriac. So of the sermon, sentence by sentence. And yet he seems quite encouraged in his work, that he can get a dozen to listen, by crumbing up his discourse into so many differently flavored dishes.

Monthly Concert—A Hot Room.

On the Sabbath, June 4, Mr. Williams preached in the morning at Cutterbul, and in the afternoon attended the regular monthly concert service in the city of Diarbekir, which, it will be remembered, is Mr. Walker's station, and at present without a resident missionary. He writes:

The afternoon was excessively hot, and the building was not constructed for public meetings. There were but six women in the women's gallery, and when I stepped up twenty inches, to the level of the pulpit platform, and appreciated the difference of temperature which that elevation gave, I marveled that there was one. The main floor was crowded from end to end, and when I took the platform I saw that the assembly had flowed out, and filled the broad hall also. Suleeba talked just forty minutes, and then translated for me other forty minutes, and to the last, attention was fixed and deep. Surely God hath wrought a great work in Diarbekir.

Ordination at Perchenj.

Having spoken of the mission meeting at Kharpoot, Mr. Williams refers to an occasion of much interest at an out station.

Friday, June 23, was a great day for Perchenj, the village two hours from Kharpoot, where God started a thorough Protestant work without the help of the missionaries. I wish you could have been with us on that day. You would have understood as much as I did, [the language spoken being different from that used by Mr. W.,] and enjoyed perhaps half as much, which would have twice paid for being present. It was about ten, A. M., when we dismounted, and suffered the willing service of beaming faces to relieve our minds of all care for horses, bridles, saddles, &c., which must, in general, be sharply looked after in this land. To our great relief of mind, instead of being escorted to the church, which is small and not too much ventilated, we were ushered into a large garden, where the pulpit was planted under the wide spreading branches of a mulberry, whose ripened, clustering, luscious white fruit was suggestive of what the pulpit itself may be hoped to yield in the future. In front of it, mats and carpets were spread out, and the singing of a hymn soon called together an attentive, curious, listening crowd. First the church was organized, consisting of eighteen members, a part of whom have heretofore belonged to the Kharpoot church, and the others, now for the first time, entered into covenant. Then, the documents having been read, the candidate was examined, to the great interest of the crowd, and I doubt not to their profit. As I was a "know nothing," while they examined the candidate, I examined the crowd. Around the pulpit sat "the council,"—lay and clerical delegates, representing most of the evangelism of this part of Turkey,—then the regular Protestants of Perchenj, Kharpoot, and the villages about, to whom it was "a festa," as was evident from their dress. Outside these were the partially committed ones, who, though they did not "dress up" for the occasion, seemed to have taken the day for it; and again, outside that company, were men drawn in by the interest of the occasion from their work, with their field dresses on, tools in hand, leaning on their long handled spades, bending forward to catch question and answer, wholly unconscious of the picturesque finish they gave to the scene. Every little while one would leave and another come, for it was all through a *moving* occasion. The examination was satisfactory, at least to me, for it was not tediously long, and the council voted it "sustained." A two hours' recess was then taken, [for dinner, &c.,] which seemed, if one could judge at all from the contented countenances, to be very profitably employed.

In the afternoon exercises, the pastor of Ichme and the pastor of Kharpoot took prominent parts. The same was

expected also of the pastors from Arabkir and Shapik, but unfortunately they were not present. The sermon was by Mr. Allen, and was moving and effective. It was very difficult to count the audience, at least from where I was. If I could have exchanged places with some of the boys, and hung myself among the mulberries, perhaps I could have succeeded better. Nothing in all the exercises seemed so American as the natural way in which the boys took to the trees. We judged there were, in the forenoon, about seven or eight hundred, and in the afternoon, six or seven hundred. To the last, everything was quiet, and all went off pleasantly. As you know, the community furnish half the pastor's salary from the start.

A similar service took place at Hulakegh the next day, Saturday, June 24; the chief points of difference being an audience of from five to six hundred instead of seven or eight hundred, twelve church members instead of eighteen, and food served at the houses instead of under the trees. The preaching was, however, out of doors,—a very great mercy, for with a pleasant breeze stirring the leaves constantly, we had, to the end, good air to breathe.

There being now six churches and six ordained pastors within a manageable distance of each other, some native ecclesiastical organization will no doubt soon take shape, but just what it will be, we are yet to see.

Journey to Bitlis.

Ordination labors being over, at five o'clock, Monday morning, I was in the saddle, and at six, Saturday morning, I rode into Mr. Knapp's yard in Bitlis, a distance of sixty-four hours, as we measure distance in these latitudes. I passed through Palu and Moosh, and near to Chabbok Choor, but I was a barbarian to the people, and all the people were barbarians to me. It seems a great waste of what exists in such small quantities—missionary strength—to have but one language in this region. The fact is, that unless a man is a polyglottal absorbent, he ought not to come so near to Babel's headquarters.

Squalid Degradation.

The villages on Moosh plain are a study. I have traveled *some* in Turkey, and in various parts of it, and have seen a greater variety of squalid tenements than I supposed man was heir to, but I cannot remember anywhere to have seen anything which, to a passer by, made the impression of horrible hovels for humanity to huddle in, so strongly as do these villages. They are the black tents of the nomads reproduced in earth,—the black being turned *inside*. The thrifty vegetation of spring, which covered the roofs, being now dry and yellow, added to the dreary, shabby effect of the whole. Whether it is that the people are poorer, or that the Koords, indignant at the increased price of cotton, are tenaciously holding out for a fall, I do not know, but I have seen nothing like it. Sixteen years in Turkey have made me familiar with people wearing rags—it's an *every day* sight—but on Moosh plain *the rags are worn out*. In many, many cases, there was not enough left to serve as boundary for the holes. But the people seemed in good case, fat and healthy, as if they had enough to eat. The soil reminded me of the deep, black loam of the Western prairies, and the herds and flocks were abundant and numerous.

The Mission Families and the Work at Bitlis.

Our Bitlis brethren are recovering from their sicknesses, and are spending the summer in tents on the high lands, east of the city, were the mountain air circulates freely, (as I can testify,) where it is positively cold even in July, and where, out of the reach of the malaria incident to irrigation, they hope to recuperate. They are but one hour from the city, and can therefore easily (the men) attend all the meetings, and their people

frequently walk out to see them. Of their work I got a very favorable impression, both from the missionaries, and from Suleeba, who was with me. At the monthly concert I talked to the people through him; of course I could have no direct intercourse with them. My visit seemed greatly to cheer the whole circle.

Ride to Sert—Robbers.

At noon, Friday, I was again in the saddle for Sert. As, in early morning, we passed over the mountain summit, we fell upon a party of robbers,—four in sight and more near at hand. They seemed a good deal embarrassed, confused and perplexed at our sudden appearance and unconcerned manner, and I thought acted as if a little frightened. The chief finally said something about the roads being unsafe, and asked us to take a guard. "As you please," I said. "Let him come on, we can't wait;" and one of them accompanied us; but being in a hurry to join his fellows—lest they should make a haul while he was gone—he soon said, "From here on it is safe." "What!" said I, "the danger all over *so soon?*" "Yes." "Very well,"—(to the servant,) "give him two and a half piastres (ten cents) for his trouble;" and we went on our way and he his. The caravans behind us had joined their forces, and so were pretty strong when they passed the place and were not molested. They found eight men there instead of four, and our guide told us that they were twenty in all on the road.

Passing the Sabbath at Sert, where he found the helper much encouraged, though the congregation was but "a handful," and going thence by Kulleth, Mr. Williams reached his home at Mardin on Thursday, July 13, having taken, while away, "a long, wearisome, hot, dusty, sleepy ride, of over six hundred miles."

Syria Mission.

TRIPOLI.

(46 m. N. N. E. of Beirut.)

Letter from Mr. Samuel Jessup, August 7, 1865.

This letter is dated at Duma, where the brethren of the Tripoli station had hoped to spend the summer, but where, as will be seen, they have met with unexpected trials. Mr. Jessup first refers to the movement at Safeeta, noticed in previous numbers of the Herald, which seems to have assumed increased importance, while the new community is subjected to severe trials. He then adverts to cheering progress at Hums, but devotes most of his letter to an account of the outrage at Duma, briefly mentioned in the October Herald, and subsequent movements there.

Persecution at Safeeta.

Since last writing you in respect to our work, the interest has increased not a little. The comparatively new community at Safeeta is suffering almost unheard-of persecutions. The Greek Bishop, and government scribes, are using money freely in bribing the Turkish Governor to oppress these poor people to the extent of his ability. Our native helper there says that even his own life is threatened. The people are driven out of their houses, every thing broken that can be broken, every thing eaten that can be eaten, and women left to the brutal lusts of the Turkish soldiers. We have been sorely distressed at the story of their sufferings. When the people are reproached as having no one to help them they say, 'The Lord is our help.' We have much hope, now, from the tenacity with which they hold out, that they are going to receive the truth. Their object in coming out from their old religion was purely worldly, but the Lord may give them a hundred fold more than they ask. A few of them have already become earnest inquirers. Nine of the men came here, two days' journey, to see us, and they have all gone on three days more, to Damascus, to see the Governor of Syria and lay their case be-

fore him. We have represented the matter to the English Consul General for Syria, and it remains to be seen whether he can and will do any thing to relieve a community of Protestants suffering in the extreme on account of their religion. Uutil men become well acquainted with the truth, they cannot be expected long to stand out against such a fire of persecution.

Progress at Hums.

At Hums the Spirit of the Lord seems to be truly at work, bringing new trophies of grace to the young church. There are now twelve or fourteen persons applying for admission to the communion, some of whom have quite recently felt the Spirit's work in their hearts. The young Christians there are still spending much of their time in the attempt to spread the truth. Some go off to the surrounding towns, carrying Testaments and preaching the Word, and give encouraging accounts of their visits.

Riotous Proceedings at Duma.

Here in Duma we had expected to spend a quiet summer, hoping to do some good, as well as make further advances in the acquirement of the lauguage. Every Sabbath we had large audiences to preach to, but the want of fruit from the labors of faithful men in previous years led us to expect little from preaching to the men. We were, however, getting some hold on the children, by teaching them the beautiful hymns translated from our own language.

Last week the previous deadness was changed into very uncomfortable motion. Two or three self-conceited, fanatical Greeks, of some wealth, are here to spend the summer. One is notorious as a disputer. He came to argue with us, spending nearly all the day and behaving very badly. On Sunday, July 30, while Dr. Post was preaching at my house, where we hold our services on account of its being in the centre of the town, this man came and tried to interrupt the service, and became so insolent that he was requested to leave; and when his friends who were present tried to get him out, he became terribly enraged, and made a great disturbance. A Greek priest assisted in getting him out. (I was on my bed at the time, not being very well.)

He was so angry that he attempted to get the Greeks of the town to assault us. Not succeeding in this, he and his two brothers went to the Maronite quarter, making a great uproar where many of the Maronites were drunk. There he incited a mob against us, and at sunset, as we were about to take tea, Dr. Post happening to be present again, we saw the rabble coming, headed by a man armed with a gun and pistols, and inflamed with alcoholic drink. We could not comprehend the object of the mob, and thought it directed against a young man who lived next to my house.

Dr. Post Assaulted.

Not being well I did not go out, but Dr. Post thought to quiet the rabble by speaking to them, and so went out, when suddenly he was seized by the mob, and a gun was pointed at him by a person who said, "You are the man who curses the religion of the Pope," and who then tried to shoot him. The gun being turned away suddenly, by the hand of our Arabic teacher, the fellow tried to shoot the Doctor with his pistol, which providentially did not go off. The brother of the disputer aimed a blow with a heavy cane at the Doctor's head, but the cane was broken on his shoulder. The crowd then forced Dr. Post into the house, the same party bringing him in that prevented me from going out. They were acting as our friends. All this passed in half the time I require to tell it.

The shouting and howling of the mob continued for a long time, and attempts were made to get in at the windows and doors, but we barricaded the unprotected side of the house. One side was protected by a large party of Greeks belong-

ing to our quarter, who repelled the aggressors. Our party—I call them so, because I believe we owe the preservation of our lives to the divisions that sprung up so suddenly among the people—was much the stronger, and drove the Maronites off, a Greek priest being the worst sufferer, having received a blow which gave him a black eye. The mob said that though they were driven off that night they would return in greater force in the morning, and burn our house and drive us out of the town.

Monday found the town swarming with Maronites and bigoted priests from surrounding towns, but want of unity in their counsels prevented action long enough to let them get cool, when fear took possession of their minds. However, we were constantly receiving threats of violence, and it was not a pleasant time for ladies. After the heat of the excitement, when people began to count the cost, they were more cautious.

Arrival of Cavasses—The American Flag—Relief.

On Tuesday, at daylight, two cavasses, from our American Vice Consulate in Tripoli, arrived and hoisted the stars and stripes. The flag made a great impression on the people. A different course was now taken. The priests and chiefs of the people gathered, and agreed that any one who should sell us any thing, do us any service or bring us water, should be beaten severely, in public. This left us alone, to say the least. We were able to go and bring water for ourselves, and having a good supply of provisions on hand we were rather pleased than otherwise, for it gave us temporary rest from the threats and insults of the people. Yet, before night, some leading men from a large Maronite village, who had come over at first to help turn us out, seeing the flag and cavasses, changed their tactics, and called on us, very politely offering to send us any provisions we should need from the village. One young man ordered his servants to go and bring us some jars of water, a favor which I declined receiving.

We have had no trouble since that time in getting every thing we want. Formerly we had to go or send for nearly every thing, now people bring things to us. At first they came in the night, but now the orders are openly disregarded, when a few cents are to be made. The marked difference is, that the people do not visit us and will not come to our services. Our stay in Duma will not be pleasant for the remainder of the summer, and as this part of the mountain refuses to acknowledge Daoud Pasha's government, it may be necessary for us to leave when he sends here to arrest the offenders.

We trust the Lord will use this disturbance as a means of opening this part of our field for the entering of the gospel. We do not know what the result will be, and may have to wait a long time before the offenders are brought to justice. They are going about the village with entire impunity, and will do so until Daoud Pasha arrests them.

Renewed Confusion and Threats.

Tuesday, Aug. 8. Little did I suppose that we should be thrown into confusion so soon again. The priests are at work still, pressing from the surrounding towns, and sending us word that they will come en masse and drive us out, if we do not leave. It is difficult to know just what to do. Were it not that we are missionaries, our human natures would lead us to stay till the last. As it is, we hope to avoid any personal injury, though there is no escape from excitement day and night, and an entire absence of opportunities to do the people any good. We may decide to move to some other part of the mountain very soon. We cannot go down to the plain, for yesterday the cholera appeared in Tripoli. We feel, in all these trials, the need of more grace; that we may not depend upon ourselves, or on human advice, but on the arm of the Lord, and his guiding presence.

Sandwich Islands.

Letter from the Hawaiian Evangelical Association.

The pleasant meeting of the Evangelical Association at Honolulu, in June, was referred to in the Herald for October. The General Letter has now been received, and some extracts will be given here.

Sermons by Natives—Harmonious Meeting.

The two annual sermons delivered on the Sabbath, June 11, before the Association, in the Hawaiian language, upon home and foreign missions, were listened to by thronging and attentive audiences, who filled, morning and evening, the spacious Kawaiahao and Kaumakapali church edifices. The appearance of the audience, which listened with earnest and hearty attention to the interesting and powerful appeal for foreign missions, delivered by one of their own countrymen, a graduate of Lahainaluna, bore most pleasing testimony to the hold of our religion upon the hearts and consciences of the masses of the people.

Our meeting has been one of great harmony and unity of feeling and action. The business and discussions of the Association have been conducted entirely in the Hawaiian, and in but one or two instances have we been addressed by those unacquainted with the vernacular. We consider that the experience of this year, and of past years, proves that no natural barrier exists to the free, equal, and harmonious working together of the Anglo-Saxon and Hawaiian races, in civil, political and ecclesiastical relations, whenever and wherever the God-given manhood is respected. A small majority of the members of the Association present were Hawaiians. Of the sixteen native Hawaiian pastors, settled on the islands, thirteen were present, three, settled on the neighboring islands of Maui and Molokai, to our regret, being absent.

The Honorable John Ii, His Highness M. Kekuanaoa, [the father of the King,] and his Excellency P. Kanoa, Governor of Kauai, were invited to sit with us as corresponding members of the Association, Mr. Ii being a regular attendant upon all our meetings, and the latter two distinguished personages being present during the discussion of some of the most interesting and important topics that came before our body.

The Churches.

Mention is made of the organization of quite a number of churches during they are —to be under the care of native pastors—and the ordination of pastors over most of them, as previously reported in the Herald. Benevolent contributions were larger than in the previous year, "the whole amount contributed by all the churches, for the promotion of Christ's kingdom at home and abroad" having been $16,775. Respecting the spiritual condition of the churches the brethren state:

We are grieved to say that, for the past year, the Hawaiian churches have not been visited by the special influences of God's Spirit. It has been a year of spiritual death; Christians have not been awakened; sinners have not, in any considerable numbers, turned to the Lord; but few have been added to the churches. The whole number received by profession during the year is three hundred and forty-seven. And as we have not had the special influences of the Spirit, there has been great stupidity. Some church members have forsaken the Sabbath congregations; many of our weekly prayer and conference meetings are very thinly attended; a worldly spirit prevails in the churches; and immoralities have increased more during the past than for several previous years.

Yet a portion of the members in our churches stand fast. They are "steadfast, unmovable, abounding in the work of the Lord." These are our joy and crown of rejoicing; and we have strong hope that ere long, God will return and revive his work. For this we will most earnestly pray.

The enemies of the church of Christ in these Islands are awake and hard at work. The Roman Catholics are doing their work with most untiring diligence; nor are the Reformed Catholics less active. Both seem fully determined that the Hawaiian churches and the Hawaiian nation shall be turned away from the Gospel of Christ to another gospel.

Education.

The change in the Board of Education, and the seeming disposition of the new Board to place the schools under other influences than those of the American missionaries, have been already mentioned in the Herald. The brethren dwell somewhat upon the present aspect of the case, as they understand it, and then state, respecting the year now closed:

The schools have been carried on with the usual success and benefit to the Hawaiian youth. The instruction has, as in times past, been elementary in its character, nothing more. And this, under God, is our joy and our boast; not that we have founded and sustained a system for supplying a finished education for the more favored few, but a thoroughly sound and inestimably valuable elementary education for the masses of this nation. We deal with facts, not with pictures of the imagination; and in proof of the too little that we have heretofore cared to say in defense of the Hawaiian system of common schools, and the much more that might have been, and doubtless ought to have been said, to set forth its excellent adaptedness to the end proposed, we point, with unfeigned thankfulness to God, and with an honest pride which we have no right to conceal, *to the nation as it stands before us to-day.* We exult in the thought, that at this moment a few of the most highly favored spots in New England excepted, not a nation exists on the face of the earth, so large a proportion of whose members are as well grounded in Reading, Writing, and Common Arithmetic.

The effort which has thus issued, has indeed been herculean; but, by the blessing of God, it has abounded in richest fruit, and will so abound, we doubt not, to the end. And this fruition of former hopes shall be to us, still, the ground of future expectations, now that we are, to so great extent, thrust out from connection with the schools, established and so long cherished by this mission.

The notice taken of various higher schools and seminaries must be mostly omitted here. Of the Wailuku theological school, under the care of Mr. Alexander, it is said, "We regard it as a very hopeful institution, in its relations to the present state of our Master's work on the Islands. It has had thirteen students during the year, nine of whom have been sent into various portions of the field, from Kau, Hawaii, to Niihau, the other extreme of the group. We could not afford to dispense with this gratifying enterprise, which is so largely aiding us in the effort to provide a ministry for the Hawaiian Churches, which, on every side, are springing up around us."

The female boarding school in Kau "closed its year with twenty-six pupils. It has been carried on by Mr. and Mrs. Gulick with much efficiency, and has fully realized expectations."

"The Makauao boarding school for girls, under the care of Rev. J. P. Green and wife, aided by Miss Mary Parker, reports twenty-eight pupils, and a year of prosperity. This institution is a private enterprise, not, like those previously mentioned, affording a gratuitous education to its pupils. Its terms are $35, and $50, per year. It has, during the past year, received aid to the amount of $300, from the Hawaiian Board."

Various other schools are noticed; the Oahu College is said to be "in a healthful and prosperous condition;" the Makeke boarding school for girls, under the charge of Miss Ogden, assisted by the Misses Holden, "is doing a good work for the people;" the Koloa boarding school for girls, under the care of Dr. and Mrs. Smith, aided by Miss Knapp, "is prosperous, and accomplishing, satisfactorily, the work for which it was established;" and in conclusion, with reference to schools and the educational work generally, it is said: "The entire picture is contemplated with thankfulness to God for the past, as well as with cheerfulness and abounding hope for the future, notwithstanding the clouds which just now hang upon our horizon."

Zulu Mission.—South Africa.

UMVOTI.

(About 40 m. N. N. E. of Port Natal.)

Letter from Mr. Grout, June 23, 1865.

This letter in brief and the matter referred to have been already noticed in the Herald, yet some extracts will interest the reader. Mr. Grout first notices the completion and dedication, (on the 17th of September,) of their new house of worship,—"a good, spacious house," with seats for four hundred, which cost £1,100, nearly all of which was contributed by the people, in sugar raised for the purpose. Other contributions are noticed, and he writes:

Twenty years ago, all these people were just as perfect and debased heathen as any that can now be found in the land; but in twenty years, God has given us seventy-seven church members, and by his help, they now may worship in as respectable a house as their white neighbors—as respectable, I may say, as the people in New England generally have. While I was sweating over the erection of the house, I used sometimes to think, Well, if ever I get this house done I shall say, "Now lettest thou thy servant depart in peace." Still, when I was preaching the dedication sermon, having wiped away the sweat, and hearing the sound of my own voice in a nice house, my strength seemed renewed as the eagle's, and I thought I would take that back, and prayed that I might now be spared a while, and receive divine strength to preach in my chapel. I have also Mr. Lloyd's grave close by the chapel door, and his good wife helping on; so I just gather up all I have and am, and lay it down at Christ's feet; and if he will, you shall occasionally hear of us at our work. Please send out my telegram to all our patrons, viz: "Brethren, pray for us." Pray, "Thy kingdom come." Out here we say, "Umbuso wako mauze;" but it means the same thing, and it has become just as easy for me to say it.

We have lately had an interesting work of grace among us, and at our next communion, the first in our new chapel, I hope to have occasion to tell you of a goodly number added to our church. Our work among this people now seems well begun. Our progress heretofore has been slow, but ever onward. An impression is now made; every body now sees, and says, "It is more profitable in this life to be a Christian than a heathen;" and "It is infinitely better in this life, to be taught than to be ignorant;" so that instrumentality and divine grace have a fair prospect.

MISCELLANIES.

The Cry of Young Bombay.

[From the Church Missionary Record.]

The 'Indu Prakash,' a native Bombay newspaper, has lately issued an article so remarkable both in its tone and subject matter, that we transfer it entire to our columns. It is a candid confession that the Hindoos, who, under the influence of a secular education, have learned the falsehood of idolatry and the anti-social nature of caste, but who are unbelievers in Christianity, and without a positive faith, are unequal to the grand work of national reformation. The letter is as follows:—

"We are not despising the young Babu's teachings, who so recently electrified us out of our five senses, by his fervid eloquence in the Town Hall. Let us lay his burning words to heart, and let them there rekindle our convictions of truths, moral and spiritual, so that we can take no rest until we realize them in our lives individually, and, so far as practicable, socially. Let us examine ourselves conscientiously, that we may make certain of the sincerity of our convictions, and that we may make certain that we are not restrained by moral cowardice, but by the just sense only of what is safe and practicable in the glorious

cause of social and religious reform. We must allow that there is something deficient in the progress of Bombay. We abound in wealth, in philanthropy, and in public spirit. Education has spread widely, and the educated exert great influence. Some, indeed, of our educated fellow-citizens, who have only their brains to depend on, enjoy greater influence in Bombay than the greatest wealth can by itself command; above all, there is a widespread hatred of caste; and yet it is clear that we must still despair of any widespread movement against caste and idolatry. This must be due to some weakness in our convictions. This is proved also by the very anxiety we exhibit to make the anti-caste movement general and social, rather than a personal movement. We will not move unless others move with us. Now if our convictions were stronger, they would be the only support we should require. Our consciences would then force us to throw up caste, regardless of consequences; and, acting for ourselves alone, and not forcing a social change on our fellow-countrymen against their wishes, no mischief would result to the community. Very strangely, too, we daily see Hindoos of every caste becoming Christians, and devoted 'Missionaries of the Cross.' They make an infinitely greater personal sacrifice than we, as Hindoo reformers, are called upon to make. They give up Hindooism, and their lives to protesting against it, without any compromise; and they do it in spite of every family tie, and the active hatred sure to be excited against themselves for their apostasy. But they cannot help themselves. Truth, or what they believe to be the truth, is dearer to them than all the tender sanctities of parent, husband, wife, and child, than all the happiness of life, than very life itself. Strange that there should be such a difference between men of the same race, tongue, and caste! We begin to recognise this difference, and to inquire anxiously for its cause. It is evident that these men, who are so brave and single-minded for what they believe to be the truth, receive a new faith for the faith which education has destroyed within them. On the other hand, the education provided by the state simply destroys Hindooism; it gives nothing in its place. It is founded on the benevolent principle of non-interference with religion, but in practice it is the negation of God in life. It is forgotten, that, while interference in Christian countries would be a tyranny, in an idolatrous country education itself is interference with the established religion. Christians, holding a faith pure and rational in its essentials, may receive the highest education, and be only the more confirmed in their faith, and more tolerant of each others' minor differences. But education must destroy idolatry, and the state education of India, benevolent in its idea, practically teaches atheism. It leaves its victims faithless. Our young men are, many of them, forced by it into the unhappy position of the sceptics and infidels of Europe. Well may the reorganization of society seem impossible under such circumstances. As soon as this is generally perceived and felt, the cry will go up to England, 'Father, Father, give us faith!' Knowledge alone does not suffice for men, nor material prosperity, nor good government. The things of this life are fleeting, the life to come is eternal; and men and nations can only be happy in recognizing and acting righteously on this divine fact. Without Faith, life is without an aim, death without hope, and there can be neither individual happiness, nor national greatness. If England will not hear our cry, and indeed, anticipate it, then will the shriek go up to our Father in heaven, 'Father, Father, give us Faith!'"

The Laborers Falling.

Mr. Barnum, of Kharpoot, who was at Marsovan when Mr. Dodd died, wrote from that place a few days after: "Thus sickness and death are rapidly thinning the missionary ranks, in different parts of the land. Several have been compelled by feeble health, to go home the present year; and a good proportion of the few who remain are suffering more or less from poor health, and bearing burdens which they cannot long sustain. Where are the recruits? Is it the intention to abandon the missions in Turkey? Are

the feeble garrisons now on the ground to be left without reinforcements, to struggle on alone, and die in their places from sheer exhaustion? The process will not be a long one as things now are. According to all precedent, and to any human way of estimating results, the churches must not look for progress, or even for the maintaining of the present status in the work in this country, unless they send us help.

"This station is rendered very weak by the death of our lamented brother. In addition to the care of a large field, and of a church which has no pastor and not even a native preacher, there is a theological school, and a female boarding school, both new, and both in successful operation; and all this care and labor and responsibility come upon two missionaries and one young lady, all of whom are in poor health. When is our departed brother's place to be filled?"

Trials in India.

Among the Miscellanies in the Herald for May last, may be found some statements by Mr. Noyes, of Periaculam, Madura mission, respecting a case of persecution in his field. On the first of June he wrote again, as follows:—"In my last letter I gave you an account of a case of persecution by a native zemindar. As we may usually expect when our adversary possesses the wealth and influence of a zemindar, we failed to obtain justice. I feared as much as this, but I was not prepared for all the sequel. The people having failed to prove their complaint, to the satisfaction of the magistrate, and one of the defendants having proved an 'alibi,' the witnesses, two of my catechists, were committed to the Sessions' Court for trial, on the charge of perjury, and were sentenced to five years' imprisonment with hard labor. An appeal was made to the High Court in Madras, but without success; and the catechists are in chains, and at work on the highways. It seems to be the settled belief of all classes of natives, both heathen and Christian, that the people and the catechists have been unrighteously dealt with; and it is a comfort to know that the sympathies of the community are on the side of the sufferers. The result, as respects the work in that zemindary, is as I feared, and as the zemindar desired. Two flourishing Christian congregations have been broken up, and the people have been scattered, some having removed to other villages, and others having again put upon their foreheads the 'sacred ashes.' I continue to keep a catechist in each of the villages to teach a few Christian women that remain, and to preach to the heathen; but no Christian can hold property or obtain a livelihood there. At present the zemindar has things his own way, and the door of usefulness is shut against us; but I trust the Lord may open it again in His own time."

Encouraged by the result in this case, Romish priests brought weighty charges against influential members of another of Mr. Noyes's congregations, but could not sustain them, and the magistrate dismissed the case. A few weeks later, members of still another congregation were charged with crime. The case gave the missionary much trouble, but in the end the prisoners were all released, and the complainant and his witnesses were committed for perjury.

MONTHLY SUMMARY.

Home Proceedings.

More than the usual amount of space is occupied in this number of the Herald with the account of proceedings, and the papers presented, at the Annual Meeting of the Board, at Chicago, and it is hoped that the pages thus occupied, will not be passed by without perusal. Some of the documents will be found of great interest and importance, specially the paper on the Obligations of American Christians to Foreign Missions, and the report and resolutions presented by the committee to whom that paper was referred. It will be noticed

that no definite sum was fixed upon by the Board as the amount which should be expended this year, that whole matter being left to the discretion of the Prudential Committee; but the resolutions already referred to, that presented by Mr. Dodge, and much that was said, which cannot be reported here, fully recognize the ability and duty of the churches to go forward, and encourage the Committee to do what they can for the relief of the missions and to enlarge their work. For men and means to afford such relief and secure such enlargement, the Committee must look now to the churches. May Christians look to Christ for guidance, and do what will be to him well pleasing.

A donation was handed to the Treasurer at Chicago with this memorandum: "An aged servant of Christ, a few days before his death remarked, 'We do not do enough for foreign missions,' and taking out this amount said, 'I want this to go to the American Board.'" Will not many others come to the same conclusion,—"We do not do enough for foreign missions," and increase their efforts? A donation of $22.73 may be found acknowledged in this number of the Herald, from a native of Syria, which was sent "as a slight token of continued love and gratitude to the American Board," "for favors which can never be repaid but by faithful labor in the cause of our Lord and Saviour." How else shall the favors we have all received from Christ be repaid?

Missions of the Board.

Western Turkey.—Much of the intelligence of the month from this field is painful. Mr. Bliss, (page 355,) announces the sudden death of Mr. Dodd, of Marsovan, by cholera, on the 19th of August. He also gives account of the fearful ravages of cholera at Constantinople—deaths from 40,000 to 50,000,—of the great panic, and the equally great moral stupidity of the people; and notices a most pleasing contrast to the feeling and conduct of Mohammedans, as presented in the peaceful death of a female member of the church in Hasskeuy, and the calm and humane course of the family.

The following has been received from Mr. Washburn, of Constantinople, dated Sept. 6. "As I close the post, the most awful conflagration ever known in Stamboul is raging unchecked. It has already swept across the city, from the Golden Horn to to the Marmora, and is now rushing on toward Tein-Kapoo. I think our chapel, with the houses of Dr. Riggs and Mr. Trowbridge are sure to go." On the 13th of September he wrote again, on the outside of a letter, "Dr. Riggs and Mr. Trowbridge were *not* burned out. About 75,000 persons were."

Mr. Parsons, of Nicomedia, (Sept. 12,) refers to a state of things at Mooratchai which has much refreshed the spirit of some native helpers who have recently visited the place; mentionsthe addition of five persons to the church at Baghchejuk, four of whom were from Ovajuk, where "the good leaven is working;" states that the congregation at Baghchejuk is increasing; and notices the prevalence of cholera to some extent at that place, Nicomedia, Ovajuk, and the villages around. On the 18th of September he wrote again, that the cholera had every where so far abated that traveling might be considered prudent, and he was about to start upon a mission tour.

Mr. Haskell, of Philippopolis, (August 22,) gives quite favorable accounts of the boys' school there, which numbered fourteen pupils, the last term, and promises to increase,—and of the girls' school at Eski Zagra. He had recently attended the examination of the latter, with great satisfaction. It numbered twenty-five girls, and God had smiled upon it; "changing the hearts, there is good reason to hope, of six or eight of the scholars."

Mr. Ball, of Adrianople, (August 30,) states that the congregation there is now about fifty; that the school has increased from three or four to fifteen; that a German Jewish missionary physician has recently arrived there, sent by the London Jews' Society, and a teacher from the same Society is expected; that persecution has ceased, but what is done, of mission work, is mostly among Armenians, there being, apparently, little opening among the Greeks, who are largely of Bulgarian origin.

Central Turkey.—From this mission also there is intelligence of a very painful character,—the death of Mr. Morgan, of Antioch. He was on his way to the United States, with his family, on account of the ill health of Mrs. Morgan, was taken ill at Latakia, but came to Smyrna and there died, August 25. His removal is a very heavy blow to a mission previously much reduced in strength. Mr. Ladd writes from Smyrna, after noticing this death, "Our hearts cry out, What does the Lord intend, by calling so many, in one way and another, from this missionary field, while there is so poor a prospect of others coming to supply their places." Fuller statements respecting Mr. Morgan will appear hereafter.

Mr. Montgomery, of Marash, (see page 357) notices severe trials to the Protestants there, growing out of stagnation in business and high prices; but reports rapid growth of the community during the summer, and a new school for girls, from which much good is expected.

Eastern Turkey.—A letter from Mr. Williams (pp. 357) will be found very readable. It gives a graphic account of incidents on a tour of 600 miles; notices the formation of churches and the ordination of native pastors at two out-stations, where the services were attended by very large congregations; and speaks favorably of the work at the Bitlis station, which was visited.

Syria.—A letter from Mr. Samuel Jessup, (page 360) shows that the new Protestant community at Safeeta, noticed in the September Herald, meets with severest persecution, but thus far stands more firmly than might have been expected. "At Hums, the Spirit of the Lord seems to be truly at work." A fuller account of the riot at Duma, noticed in October, will be found in this letter.

Mr Berry of this mission, writes, not unexpectedly, that in view of his state of health, the mission has decided that it is his duty to return to the United States. The cholera at Beirut, which had seemed to be abating, had returned when he wrote (August 31) with increased severity, and a very fatal fever was also prevailing. All missionary operations there were suspended, and the Protestants were "scattered like sheep over the mountains," which continued healthy. He writes: "Beirut presents the most abject appearance. Its steeets are nearly deserted, the noise from the market and shop has ceased, and the grave Moslem walks doubly solemn amid the gloom. The bank and custom house are closed. * * * There is meaning in the multiplicity of evils with which God visits this land. Their name in the past has been legion, and to-day the locust, the murrain and the pestilence are making fearful inroads upon the prosperity of the people. The poor are already crying for bread, and a starvation fever in Beirut is imminent."

Nestorians.—The Nestorian mission celebrated the fourth of July last, in a very pleasant manner, as a day of rejoicing and thanksgiving for the success of the National Government in the United States. Mr. Shedd delivered an address. Mr. Labaree wrote, July 29, that the latest intelligence from the mountains represented the little band of brethren there as not seriously molested, though in some places the zeal of enemies seemed to wax warmer and warmer. "The Nestorian oppressor," the agent for the Christians, was still in disgrace at Tabreez, and not likely to return to Oroomiah, as both the English and Russian embassies had complained against him. The British Ambassador had assured the mission of his purpose to protect them to the utmost. "The prospect of a fine harvest and cheaper prices gives lighter hearts to the whole community."

Gaboon Mission.—Mr. Bushnell reports the admission of one young man to the church in July, and says there are quite a number of applicants for admission, but recent as well as former experience has taught the missionaries to be cautious. Several of the present members, it is feared, must be excluded. The girls' boarding school is now larger than ever before, numbering about thirty, and the boys' school is nearly as large. Another "King Glass," died July 16,—the fourth of the name who has died since the mission was established. Mr. Bushnell had recently visited the French Jesuit mission at the

Gaboon, and says their establishment, under government patronage, is becoming quite imposing in appearance. "Their new stone Cathedral is being beautified with paintings and attractive pictures, and other massive stone buildings are in the course of erection. In their boys' school, they have about one hundred pupils, obtained from many different tribes, who are trained under the subtle influences of the order. It is evident, whatever may have been their former lack of success, that they are now prospering, and laying deep and strong foundations for future efforts in this part of Africa."

Mahrattas.—Mr. Harding, of Sholapoor, reports the baptism of a young man, the oldest pupil in the school at an out-station, Koombhari, "the first fruit of labor there." "He was baptized at his own village. A very large audience assembled to witness the rite, and I have seldom had so good an opportunity of presenting the truth. The young man was at first subject to much ridicule, and he still has to bear the reproach of Christ; but he does not falter. The school, for the time, was broken up, as the parents would not allow their children to attend; but I understand they are beginning to come again, and one more youth has declared his determination to become a Christian. Thus the work goes on."

Other Missions.

Burmah.—Missionaries of the Baptist Union, at different places, make encouraging statements. Mr. Brayton, of *Rangoon*, noticing, in April, the meeting of the Association, "reports 12 churches; members, 360; baptisms, 70; one new church, and a nucleus for five more. There was a pleasant strife for the privilege of entertaining the Association next year; three written applications were received from points widely distant,—one of them from a place where as yet there is no church, but a favorable beginning. The people have set on foot a school of much higher grade than any now existing in the jungles, the movement originating wholly among themselves." Mr. Thomas, of *Henthada*, "announces a very interesting associational meeting, held fifty miles south of Henthada. He says, 'This has been the most prosperous year of our mission.' Baptized during the year, 138. Some of the persons present at the meeting traveled more than a hundred miles, in order to enjoy the privilege." Mr. Bixby, of the mission to the Shans, sends under date of May 8, "a review of his labors for the year preceding that day, full of gratitude for the success of his work. In four years, the number baptized is over one hundred; churches formed, three; and several candidates for baptism remain at different points. He speaks of a Burman assistant, scarcely twenty years of age, who with some aid has planted a church, and is now the pastor of it. He has proved himself a workman that needeth not to be ashamed. There are tokens of good in several places. Eight chapels are occupied by evangelical teachers, and several more are reported as having been erected, which it is hoped will soon be filled. Several Geckho chiefs have recently visited the mission, always with a troop of followers." Mr. Van Meter, of the Bassein mission, notices an entire village which recently abandoned heathenism for Christianity. Nineteen of the people had been baptized. He also writes: "The number of baptisms during this year is larger than has been reported for any one of the ten years past. The whole number is 395,—a marked advance on that of last year, which was only 218. Of this number, 243 were baptized during the first six months, as already reported, leaving 151 for the second half of the year."

Madagascar.—A treaty has been ratified between the Government of Madagascar and that of Great Britain. Mr. Ellis writes, "It contained more in favor of the Christians than I expected." It is understood that Earl Russell had introduced provisions securing civil and religious freedom, both to the Malagassy Christians and to the missionaries. The *Missionary Magazine*, of the London Society, states: "We have not received the most distant intimation of any occurrence in Madagascar that threatens the security of the Government or the peace and prosperity of the mission; while, on the other hand, the

completion of the treaty, viewed in connection with the progress and prosperity of the mission, renders our future prospects more gratifying and assuring. 'Although some members of the Government may not be favorable to foreigners or to their religion, yet,' writes one of our missionaries, 'Christianity is spreading far and wide, and the seed scattered in the days of persecution is still springing up and bearing fruit in places where one would least of all have expected it. The Government must know that they cannot extirpate Christianity; that it has became a power which no force or ingenuity can destroy.'"

China.—The *Magazine* of the London Society, referring to a late semi-annual report from Amoy, says: "The present report, which extends only to six months, informs us that during that short period thirty-three members have been added to the native churches; making a total, in the city and the surrounding stations, of 413 Chinese Christians. It is additionally gratifying, also, that in connection with the English Presbyterian mission, and that supported by the Reformed Dutch Church of America, the total numbers are about the same; so that in connection with the Amoy missions there are upwards of eight hundred native Christians in church-fellowship."

Africa.—Of the mission to the Matebele, in the interior of South Africa, the London Society's *Magazine* for October, says: "Our intelligence from this remote district, which is eight hundred miles north of the Kuruman, is infrequent and irregular; but we are gratified to find that every additional report shows us that increasing light is shining on that dark land, and that there is ground to hope that it will shine more and more to the perfect day. The ignorant and degraded natives are evidently brought to understand somewhat of the nature and design of the gospel; and were it not for the restraints imposed on them by their despotic and aged chief, they would be found in greater numbers attending on the kind and Christian instructions of our missionaries."

South Seas.—Missionaries of the London Society in several of the South Sea islands, report most liberal contributions by the natives, for missionary purposes. On *Savage Island*, the amount just reported, for the new missionary ship and the London Society, from the 5,000 "very poor" natives, is $1,620. At the May meetings on *Raiatea*, contributions were more than $200. The church there now numbers 201, an increase, within the year, of 46. At *Rarotonga*, at May meetings in five places, contributions were $560.

India.—The *Magazine* for September, of the London Missionary Society, says, "We have frequently had the great pleasure of reporting the various and successful efforts of the native Christians in different parts of British India, in aid of the cause to which they are such incalculable debtors. For many years, the missionaries were often obliged to appeal to their secular interests in commending to them the blessings of the gospel. But now, happily, they have learnt to appreciate these blessings; and in obedience to the commands of Christ, and in token of gratitude for his unspeakable love, they offer liberally their contributions for the support and advancement of his kingdom. This spirit of liberality is the more gratifying, especially in Travancore, since the people are universally poor—that is, they labor hard to earn but little; and, in proportion to their poverty, their self-denying generosity must be more highly admired. We wish that the Church of Christ universally were actuated by the same Christian zeal that animates the poor saints of Travancore, and then the number of faithful missionaries, in every dark land, would bear some nearer proportion to the necessities and miseries of the perishing heathen."

Embarkation.

Rev. Albert Bryant, of Royalton, Mass., and Mrs. Mary Emmons Bryant, of West Medway, Mass., sailed from New York, September 23, for Liverpool, on their way to join the Western Turkey mission, designated to Sivas. Mr. Bryant is a graduate of Amherst College, and of Andover Theological Seminary. He was

ordained at West Medway on the 20th of September, and married on the same day to Miss Mary E. Torrey.

Deaths.

At Marsovan, Turkey, August 19, of cholera, after a few hours' illness, Rev. E. M. Dodd, of the Western Turkey mission.

At Smyrna, August 25, Rev. Homer B. Morgan, of the Antioch station, Central Turkey.

At Blairstown, Iowa, September 28, Rev. Ozro French, formerly, for several years, connected with the Mahratta mission of the American Board.

DONATIONS.

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
- Falmouth, 2d cong. ch. and so. 40 00
- Minot, Cong. ch. and so. 50 00
- Windham, Mrs. I. Eveleth, 2; Miss M. Merrill, 1; 3 00—93 00

Lincoln co. Aux. So.
- Union, Cong. ch. and so. 7 00

Oxford co. Aux. So.
- Andover, Cong. ch. and so. 12 00
- Dixfield, do. do. 4 25
- Rumford, do. do. 9 75—26 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Brewer, Village cong. ch. and so. 23 54
- Dedham, Cong. ch. and so. 7; m. c. 30,10; 37 10
- Hampden, Cong. ch. and so. 17 00
- Kenduskeag, do. do. 7 50
- St. Albans, do. do. 6 20—91 34

Piscataquis co. Aux. So.
- Foxcroft and Dover, Cong. ch. and so. 10 90

Union Conf. of Chs.
- Fryeburg, Cong. ch. and so. m. c. 16 70
- Lovell, Cong. ch. and so. 8 50
- North Bridgton, Cong. ch. and so. 5 30—30 50

Washington co. Aux. So.
- East Machias, Cong. ch. and so. 20 00

York Conf. of chs. Rev. G. W. Cressey, Tr.
- Acton, Cong. ch. and so. 10 00
- Alfred, do. do. 50 00
- Biddeford, Pavilion Cong. ch. and society, 60 00
- Cornish, Cong. ch. and so. 14 00
- Limerick, do. do. 9 00—143 00

421 74

Less counterfeit 5, rec'd through Rev. W. Warren in August; 5 00

416 74

Legacies.—Bath, William Ledyard, by T. L. Ledyard, Ex'r, 1,900 00

2,316 74

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
- Gilsum, Amherst Hayward, 20 00

Grafton co. Aux. so.
- Bath, Cong. ch. and so. 21 10
- Lyme, Cong. ch. and so. 127,50; less exp. 55c.; 126 95—148 05

Hillsboro' co. Aux. So. Geo. Swain, Tr.
- A friend, 2 00
- Bennington, Mrs. D. Whittemore, deceased, 10 00
- Hollis, Cong. ch. and so. to cons. Rev. J. D Hills an H. M. 52 66
- Manchester, Franklin st. cong. ch. and so. 207 57
- Nashua, Pearl st. cong. ch. and so. 50 31—322 54

Rockingham co. Conf. of chs. F. Grant, Tr.
- Exeter, 1st and 2d cong. chs. m. c. 9,17; N. F. Carter, 9; 18 17
- North Hampton, Cong. ch. and so. 58 23
- Stratham, do. do. 26 10—102 50

Strafford Conf. of chs. E. J. Lane, Tr.
- Meredith Village, Mrs. Sarah B. Norris, 5 00
- Rochester, Cong. ch. and so. 35,31, prem. 38c.; less exp. 25c.: 35 44—40 44

Sullivan co. Aux. So. N. W. Goddard, Tr.
- Claremont, D. M. Ide, 10 00
- Croydon, Cong. ch. and so. 12 00—22 00

655 53

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.
- Bristol, Cong. ch. and so. 15 00
- Cornwall, Cong. ch. and so. (ad'l,)
  - A friend, 1 00
- Ferrisburg, Union cong. ch. and so. 15 00—31 00

Caledonia co. Conf. of chs. E. Jewett, Tr.
- McIndoe's Falls, Cong. ch. and so. 28 00

Chittenden co. Aux. So. E. A. Fuller, Tr.
- Westford, T. Richardson, 10 50

Orleans co. Aux. So. Rev. A. R. Gray, Tr.
- Craftsbury, Cong. ch. and so. 58,51, la. miss. so. 25, less c't 50c., with other dona. to cons. A. P Dutton an H. M. 83 01

Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
- Gaysville, Cong. ch. and so. 12 75
- Woodstock, Cong. ch. and so. (ad'l,) 20 00—32 75

185 26

Morrisville, Cong. ch. and so. 40 00

225 26

Legacies.—Pittsford, Joseph B. Tottingham, by Caroline H. Hitchcock, Ex'x, 50 00

- West Randolph, John Smith, by Rev. B. Smith, Ex'r, 500 00—550 00

775 26

MASSACHUSETTS.

Barnstable co. Aux. so.
- Provincetown, 1st cong. ch. and so. 85 00
- Wellfleet, 2d cong. ch. and so. 30 00—115 00

Berkshire co. Aux. So. James Sedgwick, Tr.
- North Adams, Cong. ch. and so. 59 40
- Pittsfield, Friends, by L. G. Burnell, 2 55
- Sheffield, Cong. ch. and so. 51,64; m. c. 7,43; 59 07
- West Stockbridge Centre, Cong. ch. and so. 22 00—143 02

Boston, (Of wh. from a friend, 50; John L Childs, 20; C. L., 15; a lady, 5;) Penitent Female Refuge, m. c. 9; 2,339 83

Essex co. Aux. so.
- Saugus Centre, A member of the cong. ch. 10 00

Essex co. North Aux. So. William Thurston, Tr.
- Newburyport, Whitefield cong. ch. and so. 42 00

Essex co. South Aux. so. C. M. Richardson, Tr.
- Middleton, M. G. B. 10 00
- North Beverly, Cong. ch. and so. m. c. 1 70—11 70

Franklin co. Aux. So. L. Merriam, Tr.
- Ashfield, 1st cong. ch. and so. 50,64; 2d do. do. 47,10; 97 74
- Bernardston, Ortho. cong. ch. and society, 33 26
- Conway, Cong. ch. and so. m. c. 6 mos. 93 00
- East Hawley, Cong. ch. and so. 15 00
- Gill, do. do. 5 60
- Greenfield, 2d cong. ch. and so. m. c. 27 03
- Sunderland, Cong. ch. and so. 19 46—291 09

Hampden co. Aux. So. J. C. Bridgman, Tr.
Springfield, Geo. S. Merriam, 50 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Avails of a watch chain, 14 70
Goshen, Cong. ch. and so. 25 00
Hatfield, Cong. ch. and so. 85,60, less exp. 35c. 85 25
Northampton, Florence cong. ch. and so. 17 00
South Hadley Falls, 1st cong. ch. and so. 35 00—176 95
Middlesex co. Aux. So.
Cambridgeport, Stearns Chapel, m. c. 36 00
Dracut, Central cong. ch. and so. 20 35
East Cambridge, Evan. cong. ch. and so. m. c. 32 00
Newton, North Village chapel, m. c. 10 00
Reading, Old South cong. ch. and so. m. c. 10 00
Sherborn, Evan. cong. ch. and so. 'ad'l,) 2, prem. 38c. 2 38
Woburn, North cong. ch. and so. m. c. 10 00—120 73
Norfolk co. Aux. So.
Milton, 1st cong. ch. and so. 89 15
Roxbury, Vine st. ch. cong. ch. and so. m. c. 33; Eliot cong. ch. and so. m. c. 9,20; 42 20
West Roxbury, South evan. cong. ch. and so. m. c. 40 69—172 04
Old Colony Aux. So.
New Bedford, Pacific cong. ch. and so. m. c. 6 10
South Dartmouth, Cong. ch. and so. 10,25; a friend, 10; 20 25—26 35
Palestine Miss. So. E. Alden, Tr.
Braintree, 1st parish, Ladies' Palestine miss. so. 76 00
Plymouth co. Aux. so.
South Plymouth, Cong. ch. and so. 69, less c'ft 25c. 68 75
Taunton and vic. Aux. so.
East Attleboro', Ladies' For. miss so. 36 15
Worcester co. North, C. Sanderson, Tr.
South Royalston, 2d cong. ch. and so. 11 00
Worcester co. Central Asso. E. H. Sanford, Tr.
Northboro', Evan. cong. ch. and so. 75 00
Worcester co. So. Aux. So. W. C. Capron, Tr.
Upton, 1st cong. ch. and so. m. c. 5 75
Westboro', Evan. cong. ch. and so. 47 09—52 84

3,818 45

Chelsea, Broadway cong. ch. and so. m. c. 40; Winnisimmet cong. ch. and so. m. c. 30,39; 70 39

3,888 84

Legacies.—Shelburne, Fidelia Fiske, by Pliny Fiske, Ex'r, 300 00
Southampton, Henrietta M. Pomeroy, by L. McIntire, Ex'r., to cons. Jane Pomeroy an H. M. 100 00
Sunderland, Marvin Graves, thro' L. Merriam, Treas. Franklin co. Aux. so. wh. with prev. dona. cons. Mrs. Wm. Gaylord an H. M. 25 00—425 00

4,313 84

RHODE ISLAND.

Providence, A friend, 5 00

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, 1st cong. ch. and so. 100 00
Stratford, G. Loomis, 5 00—105 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Southport, Z. B. Wakeman, by his adm'rs, 5,000 00
Hartford co. Aux. So. A. G. Hammond, Agent.
Granby, 1st cong. ch. and so. 20 25
Hartford, Asylum Hill cong. ch. and so. 163,50; Centre cong. ch. and so. bal. of extra coll. 100; R. S. Burt, 10; 273 50
Suffield, 1st cong. ch. and so. la. aux. so. ad'l, 2 00—295 75
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Litchfield, Cong. ch. and so. 50 00
Torringford, do. do. 26 00
Watertown, John DeForest, 100 00
Winchester Centre, Cong. ch. and society, 5 00
Woodbury, South cong. ch. and so. 5 00—186 00
Middlesex Asso. John Marvin, Tr.
Essex, Cong. ch. and so. 60 00
New Haven City, Aux. So. F. T. Jarman, Agent.
Davenport, Cong. ch. and so. m. c. 10,65; North cong. ch. and so. m. c. 14,75, Two ladies, 10; United m. c. 10,75; a friend in Dr. Cleveland's ch. 100; Mrs. Abby Salisbury, spec dona. 100; 246 15
New Haven co. East. F. T. Jarman, Agent.
East Haven, Mrs. Fabrique, 10 00
Meriden, Centre cong. ch. and so. 36 00—46 00
New Haven co. West Conso. F. T. Jarman, Agt.
Waterbury, 1st cong. ch. and so. m. c. 22 28
New London and vic. and Norwich and vic. L. A. Hyde and C. Butler, Trs.
New London, 2d cong. ch. and so. 200 88
Salem, Cong. ch. and so. 10 56—211 44
Tolland co. Aux. So. E. B. Preston, Tr.
Kelloggville, Cong. ch. and so. m. c. 34 00
Somers, Cong. ch. and so. 59,10; m. c. 59,37; 118 47—152 47
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Ashford, Cong. ch. and so. bal. 2 25
Scotland, S. S. Safford, 1 50
West Woodstock, Cong. ch. and so. ad'l, 1 00—4 75

6,329 84

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Buffalo, 1st pres. ch. to cons. Mrs. E. J. Hopkins an H. M. 111 00
Geneva and vic. W. H. Smith, Agent.
Geneva, Pres. ch. 122,22; m. c. 41,84; 164 06
New York and Brooklyn Aux. So., Agency of the Board, Bible House.
Of wh. fr. John H. Boynton, 750; West Pres. ch. James E. Crane, 33,75, gold, prem. 14,43; 798 18
Oneida co. Aux. So. J. E. Warner, Tr.
Paris Hill, Horace Bartlett, 5 00
Utica, 1st pres. ch. bal. 13 90—18 90

1,092 14

Albion, Pres. ch. miss. so. wh. with prev. dona. cons. James Wells and D. W. Frye, H. M., 60; C. C. Thurston, 10, less exc. 35c.; 69 65
Angelica, Pres. ch. 100 00
Binghamton, L., 10; a believer, 5; 15 00
Burdett, John W. Snyder, 10 00
Canaan Centre, Pres. ch. 16 70
Canaan Four Corners, Cong. ch. and society, 18 00
Champlain, 1st pres. cong. ch. 156 53
Cortland, Pres. ch. Rev. O. H. Seymour, 20 00
Dexter, Pres. ch. 5; Mrs. J. E. Wood, 5; 10 00
Dundee, Pres. ch. 9 00
Dunkirk, Catharine F. Gerald, dec'd, by A. J. Miner, 10 00
Flushing, 1st cong. ch. and so. to cons. Rev. H. H. McFarland an H. M. 65 62
Fulton and Granby, Pres. ch. 50 00
Greenport, do. 15 00
Hancock, Cong. ch. and so. 18 00
Hannibal, John Watson, 10 00
Ithaca, Pres. ch. coll's. 143,81; Miss Sarah L. Beers, to cons. herself an H. M., 100; Mrs. G. D. Beers, 50; J. B. Williams, 50; Harriet N. Williams, 10; Geo. R. Williams, 10; 363 81
Kirkwood, Pres. ch. 22 00
Le Roy, Pres. ch. m. c. 27,50, less exc. 20c.; 27 30
Lowville, Pres. ch. to cons. Rev. G. L. Roof an H. M. 50 00
Lyons, Pres. ch. bal. 7 00
Madison, Cong. ch. and so. 10 00

Meridian, Pres. ch. bal.	6 25	
Millville, 1st cong. ch. and so.	12 60	
Montgomery, 1st pres. ch.	45 00	
Moriah, Levi Reed,	10 00	
Morrisania, 1st cong. ch. and so. m. c.	25 00	
New York City, James T. Leavitt, 50; D. S. C., 10;	60 00	
Otisco, Mrs. Hannah King,	10 00	
Parma Centre, Pres. ch.	12 28	
Pembroke and Batavia, Pres. ch. with prev. dona. to cons. N. F. WRIGHT, of Batavia, an H. M.	10 00	
Ridgebury, Pres. ch.	35 00	
Rochester, Plymouth cong. ch. and so. m. c.	36 68	
Rome, Rev. S. Haines, 25, incorrectly reported in October Herald.		
Rose Valley, Pres. ch. bal.	1 00	
Sand Lake, Pres. ch.	42 00	
Schodac, Reuben Boughton, extra dona.	2 00	
Truxton, Pres. ch. ad'l,	1 00	
Utica, 1st pres. ch. C. C. Kingsley, 250; a lady, 10;	260 00	
Valatie, Pres. ch.	70 00	
Vernon Centre, do.	12 50	
West Bloomfield, Levi N. Beebe,	1 00	
Wolcott, Pres. ch.	18 80	1,744 72
		2,836 86
Legacies.—Potsdam, Betsey Wing, by Ira Chandler, Ex'r.,	80 00	
Truxton, Rev. Caleb Clark, (prev. paid 955.) by L. Smith and S. Ambler, Ex'rs., 200 less exc. 1;	199 00	279 00
		3,115 86

NEW JERSEY.

Chester, 1st cong. ch. and so.	21 05	
Hanover, 1st pres. ch. 55, add'l, ack'd in October Herald as Hanover, N. Y.		
Newark, 1st pres. ch. 50; High st. Pres. ch. (of wh. fr. S. Baldwin, 10;) 213,25;	263 25	
Orange, 2d pres. ch. ad'l,	65 00	349 30

PENNSYLVANIA.

By Samuel Work, Agent.		
Delaware Water Gap, Mountain ch. m. c.	5 00	
Dunmore, Pres. ch.	50 00	
Philadelphia, Tabor pres. ch. 11,67; J. D. L., 50;	61 67	
West Chester, 1st pres. ch.	108 30	
York, Eng. pres. ch. S. Small, Sen., 150; Mrs. S. Small, 50; D. E. Small, 60; P. A. Small, 30; H. Small, 25; Mrs. Gen. Spangler, 14; H. M. McClellan, 10; J. H. Small, 10; H. Welsh, E. Chapin, S. Small, Jr., Rev. H. A. Niles, Jacob Small, S. Slaymaker, Miss Durkees, G. E. Hersh, D. O. Prince, Mrs. Jacob Stain, Dr. J. W. Kerr, S. Hersh, Eli Lewis, J. L. Mayer, Miss J. Cathcart, Miss Kurts, $5 each; sundry dona. less than five dolls., 27; m. c. 74,91;	530 91	755 88
Belle Valley, Mrs. Rachel Russell,	15 00	
Bradford, Rev. Samuel Porter,	2 00	
Cherrytree, Pres. ch.	185 25	
Gibson, do.	14 60	
Gravel Run, do.	8 00	
Harford, Cong. ch. and so.	20 70	
Lewiston, F. I. Hoffman,	20 00	
Lock Haven, G. B. Perkins,	2 27	
Montrose, Pres. ch. coll., 75, m. c. 11,75;	86 75	
North East, Pres. ch. m. c.	15 50	
Sugar Grove, Mrs. R. Weld,	10 00	
Sunville, Pres. ch.	16 75	
Titusville, A friend,	50 00	446 82
		1,202 70

DELAWARE.

By S. Work, Agent.		
Wilmington, Central pres. ch.		122 05
New Castle, Mrs. M. B. Couper and others of Aux. miss. so.		33 25
		155 30

OHIO.

By William Scott, Agent.		
Alexandria, Mrs. Jane K. Bourne,	1 00	
Blue Ball, Pres. ch.	11 50	
Cincinnati, 2d pres. ch. (of wh. fr. Messrs. Addy and Hull, to cons. ALICE D. HULL an H. M., 100; Philip Hinkle, to cons. CARRIE SEYMOUR an H. M., 100; m. c., 19,25;) 219,25; 3d pres. ch. m. c., 42,36;	261 61	
Columbus, D. E. Putnam,	5 00	
Galena, Marcus Curtiss,	10 00	
Jersey, Pres. ch. m. c.	15 00	
Mason, Pres. ch.	12 50	
Monroeville, Pres. ch. m. c.	3 10	
Porter, Pres. ch.	10 00	
Ripley, 2d pres. ch.	22 00	
Trenton, Pres. ch.	10 00	
Walnut Hills, Lane sem. ch. m. c.	14 81	376 52
By T. P. Handy, Agent.		
Aurora, B. F. Spencer,	20 00	
Ellsworth, Pres. and cong. ch. and society,	28 00	
Mantua, Church and so.	15 35	
Olena, Pres. ch. and so.	10 70	
Richfield, Cong. ch. and so.	20 93	
Unknown, not reported,	33 65	128 63
		505 15
Ashtabula, A friend, 5, gold, prem. 2,12;	7 12	
Belpre, A friend's thank-offering,	10 00	
Columbus, Mrs. E. Russell, to cons. GEO. A. RUSSELL an H. M., 100; a friend, 3;	103 00	
Grafton, Pres. ch.	25 65	
Hartford, do.	16 00	
Oberlin, 2d cong. ch. and so.	34 54	
Watertown, Bildad Curtis,	2 43	
Windham, Cong. ch. and so. (of wh. fr. S. Scott, 10, J. Angel, 10;)	137 75	336 49
		841 64

INDIANA.

By William Scott, Agent.		
Greenwood, Pres. ch. bal.	50	
Hopewell, Pres ch.	3 50	
Newtown, Jane Campbell,	5 00	
Rochester, Pres. ch.	5 00	
	14 00	
Less exc.	20	13 80
Centreville, Miss M. L. Newcomb, to cons. J. M. COYNER an H. M.	100 00	
La Porte, 2d pres. ch. (in part,)	113 05	213 05
		226 85

ILLINOIS.

Abingdon, Cong. ch. and so.	5 15	
Avon, Cong. ch. and so. coll. 5,50; Mr. Coe, 10; Rev. A. L. Pennoyer, 5;	20 50	
Bloomington, 2d pres. ch. (of wh. 20, for Nestorian mission) to cons. Rev. J. W. BAILEY an H. M.	67 85	
Bunker Hill, Cong. ch. and so.	35 00	
Chicago, 1st cong. ch. and so. Philo Carpenter, 50; 8th pres. ch. coll. 46, m. c. 21,40; Calvary pres. ch. m. c. 39,28;	156 68	
Galesburg, 2d pres. ch.	141 00	
Jacksonville, Westminster pres. ch.	250 40	
Kankakee, H. H. Johnson,	15 00	
Lockport, Cong. ch. and so. 1; incorrectly reported (Lookout) in October Herald.		
Payson, Cong. ch. and so.	11 25	
Rockton, do. do.	11 86	
Troy, Pres. ch.	8 00	723 69

MICHIGAN.

Blissfield, Pres. ch.	5 00	
Detroit, 1st cong. ch. and so. add'l, (of wh. fr. P. Parsons, 250 ;) to cons. N. D. Stebbins, W. W. Wheaton, J. E. Scripps, R. W. King, D. M. Richardson, T. L. Partridge, Mrs S. F. Adams, Mrs. Mary Avery, Mrs. F. S. Warner, H. M.	1,114 00	
Kalamazoo, P. L. H., 3 ; Mr. Hurd, 1 ;	4 00	
Litchfield, A friend,	5 00	
Monroe, Pres. ch.	50 00	
Romeo, Mrs. B. Clark and daughter, 10 each,	20 00	
Sturgis, Pres. ch.	12 65	1,210 65

WISCONSIN.

Barton, Pres. ch.	16 00	
Beaver Dam, 1st pres. ch.	64 32	
Beloit, 1st cong. ch. and so.	98 00	
East Randolph, Mrs. N. J. Williams,	5 00	
Geneva, Pres. ch.	51 38	
Hazel Green, Mrs. A. Curtis,	5 00	
Pewaukee, Cong. ch. and so.	10 50	
Rosendale, do. do.	52 60	
Somers, Pres. ch.	24 75	327 55

MINNESOTA.

A returned soldier,	10 00	
Faribault, Cong. ch. and so.	23 50	
Mankato, 1st pres. ch.	10 25	
Red Wing, do.	21 00	
St. Paul, House of Hope, Pres. ch. annual coll. wh. with prev. dona. cons. C. W. Yardes an H. M.	60 00	124 75

IOWA.

Burlington, Cong. ch. and so.	32 48	
Centre Point and Pleasant Prairie, Pres. ch.	10 00	
Danville, Cong. ch. and so.	11 00	
Eddyville, do. do.	20 20	
Fort Dodge, Pres. and cong. chs. Union m. c.	15 00	
Iowa City, African Asso. for Zulus,	2 00	
Lansing Ridge, German ch.	5 35	
Lyons, Female college,	7 00	
Milton, German ch.	5 15	108 18

KANSAS.

Topeka, Cong. ch. and so.		20 00

OREGON.

Albany, 1st cong. ch. and so. m. c.	9 24	
Oregon City, 1st cong. ch. and so.	13 00	22 24

CALIFORNIA.

San Francisco, Howard st. pres. ch. 100, gold, prem. 44,50;		144 50

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Fuh-chau, monthly concerts, 44,54; Sarah C. Baldwin, 1 ;		45 54
Mahratta, Ahmednuggur, m. c. and colls., 30,96; A. B., 150; Gen. Heyland, 37,50 ; Capt. Drummond, 30 ; Lieut. Col. Eden, 25 ;		273 46
Bombay, G. Steele, 250 ; Maj. Candy, 25 ; W. A. Russell, 25 ; Capt. Waddington, 12,50; Ven. Arch-deacon, 12,50 ; rec'd thro' Dr. Barnett, 27,50 ; do. A. H., 25 ; do. C. H., 41,50 ; do. S. C. D., 10 ; do. H. B., 32,09 ; do. H. W. B., 22 ; unknown, 131,50 ; C. E. Fraser Tytler, of Scotland, 250 ;		864 59
Satara, F. S. Chapman,		40 00
Sholapur, J. A. Gordon Duff, 75 ; H. H. Newnham, 62,50 ; G. A. Hobart, 50 ;		187 50
Scotland, Glasgow, A few friends (by Rev. A. Bushnell, of the Gaboon mission, 50, gold,)		50 00
Syria, Aleppo, Rev. John W. Wortabet,		22 73
		1,483 82

MISSION SCHOOL ENTERPRISE.

Received in August, particulars omitted in October Herald.

MAINE.—Bath, Winter st. cong. s. s. 47 ; Brewer, 1st cong. ch. s. s. 21 ; Columbia, Cong. ch. s. s. 10,19 ; Garland, Cong. ch. s. s. 5,60 ; Gorham, Cong. ch. s. s. 136 ; Hampden, Cong. ch. s. s. 13,50 ; North Belfast, Cong. ch. s. s. 5 ; North Edgecomb, Cong. ch. s. s. 3,41 ; Oxford, Cong. ch. s. s. 4,09 ; Robbinston, Cong. ch. s. s. last gift of a little girl, 27c. ; Rockland, Cong. ch. s. s. 15, avails of children's concert, 1,25 ; Searsport, Cong. ch. s. s. 6,50 ; South Berwick, Cong. ch. s. s. 2 ; Stockton, Cong. ch. s. s 22,84 ; Wells, 2d cong. ch. Golden Rule So. for sch. in Madura, India, 13,40 ; West Minot, Cong. ch. s. s. 10,80 ; Winterport, Cong. ch. s. s. 25 ; York, 2d cong. ch. s. s. 6,50 ; — 349 31

NEW HAMPSHIRE.—Acworth, Cong. ch. s. s. 6 ; Auburn, Cong. ch. s. s. 10 ; Bristol, Cong. ch. s. s. 6,25 ; Campton, Cong. ch. s. s. collected by the boys, 47 ; Epping, Cong. ch. s. s. 4,11 ; Farmington, Cong. ch. s. s. 8,23 ; Fisherville, Cong. ch. s. s. for sch. at Kendal, India, 53 ; Franklin, Cong. ch. s. s. miss. so. 8,36 ; Haverhill, Cong. ch. s. s. for Rev. G. T. Washburn's sch. India, 10 ; Hinsdale, Cong. ch. s. s. 5 ; Hollis, Cong. ch. s. s. 4,25 ; Keene, 1st cong. ch. s. s. for educa. a native preacher, 19,15 ; Lebanon, Cong. ch. s. s. for a theol. student, 10,20 ; Lyme, Cong. ch. s. s. 10 ; Meriden, Cong. ch. s. s. concert, 21,63 ; Peterboro', Un. Evan. ch. s. s. 20,11 ; Plymouth, Cong. ch. s. s. 23 ; Rye, Cong. ch. s. s. 6 ; South Newmarket, Cong. ch. s. s. 20 ; Sullivan, N. E Stowe, 1, H. O. Wardwell, 50c. ; Webster, 1st cong. ch. s. s. 36, less exp. and coun't 50c. ; West Concord, Cong. ch. s. s. 10 ; Westmoreland, Cong. ch. s. s. 3 ; — 342 29

VERMONT.—Bradford, Cong. ch. s. s. 12 ; Brandon, Cong. ch. s. s. 25 ; Bridport, Cong. ch. s. s. 6,54 ; Clarendon, Cong. ch. s. s. 9,90 ; East Poultney, Cong. ch. s. s. 13,78 ; Franklin, Cong. ch. s. s. 6.60 ; Georgia, Cong. ch. s. s. 5 ; Glover, Three classes in cong. ch. s. s. 2,70 ; Greensboro', Cong. ch. s. s. 23,05 ; Hardwick, Cong. ch. s. s. 55 ; Hinesburgh, Cong. ch. s. s. 3,40 ; Lyndon, Cong. ch. s. s. 11,94 ; Newbury, Cong. ch. s. s. concert, 25 ; Pittsfield, Cong. ch. s. s. 17 ; Royalton, Cong. ch. s. s. for schools in India, 5,19 ; Stowe, Cong. ch. s. s. 3 25 ; Strafford, Cong. ch. s. s. for Rev. J. E. Chandler's schools, Madura, 4,05 ; Vershire, Cong. ch. s. s. 1,29 ; Williamstown, Cong. ch. s. s. 2,56 ; — 233 25

MASSACHUSETTS.—Dracut, West cong. ch. s. s. Youngest class, 3,25 ; Essex, Ortho. cong. ch. s. s. 50 ; Fairmount, Master J. F. Carleton, 25c. ; Hanover, 1st cong. ch. s. s. 13,35 ; Jamaica Plain, Jeanie's offering, 10 ; Lenox, Cong. ch. s. s. for sch. in Madura, India, 7 ; Middleton, Cong. ch. s. s. 4 ; Montague, 1st cong. ch. s. s. for sch. in Madura, India, 25 ; North Wilbraham, Cong. ch. s. s. 25 ; Peru, Cong. ch. s. s. 8,20 ; Southampton, Cong. ch. s. s. 42,35 ; South Weymouth, Union cong. ch. s. s. 20 ; South Wilbraham, Cong. ch. s. s. 14,56 ; Stockbridge, Cong. ch. s. s. 20 ; Warren, Cong. ch. s. s. 7,52 ; Warwick, Trin. cong. ch. s. s. 8 ; Wayland, Cong. ch. s. s. 6,91 ; — 265 39

RHODE ISLAND.—Barrington. Cong. ch. s. s. and a few friends, 48,25 ; Central Falls, (Smithfield,) Cong. ch. s. s. Sarah F. Wood's class, 5 ; Tiverton, Cong. ch. s. s. 8 ; — 61 25

CONNECTICUT.—Columbia, Cong. ch. s. s. 23,30; Groton, Cong. ch. s. s. for sch. in India, 20; Hartford, Asylum Hill, Cong. ch. s. s. class, (in part,) 82c.; Manchester, Children in s. s. of cong. ch. (by Rev. Henry Loomis, Jr.,) 6,33; North Coventry, Cong. ch. s. s. 2; Southbury, Cong. ch. s. s. 22; Stamford, Annie Haldeman, 1,25; Stonington, 2d cong. ch. s. s. children's fair, for schools in Syria, under care of Rev. H. H. Jessup, 42,15; Suffield, 1st cong. ch. s. s. 25; 142 85

NEW YORK.—Brooklyn Mission s. s. 500, Atlantic Ave., Mission sch. 10; Cazenovia, Ladies, for a pupil in Mrs. Bridgman's sch. China, 30; Clifton Springs, Little girls at Water Cure, 35c.; Deckertown, Pres. ch. s. s. 9; East Evans, Pres. ch. s. s. 2; Fredonia, Pres. ch. s. s. to cons. AMERETTE JONES an H. M., 106,90; Knowlesville, Pres. ch. s. s. 15; Massena, Cong. ch. s. s. 1,10; Mooers, Cong. ch. s. s. 10; Oswego, 1st pres. ch. s. s. 50; Otisco, Cong. ch. Youth's miss. so. 20; Panama, Pres. ch. s. s. 7,26; Preble, Pres. ch. s. s. 4,80; Salem, Pres. ch. Children's miss. so. 33,48; Springfield, 1st pres. ch. s. s. 7,63; "Stone Church," Cong. ch. s. s. 6; Washington Ville, 1st pres. ch. s. s. 11; 824 52

NEW JERSEY.—Belvidere, 2d pres. ch. infant sch. 2,25; Bloomfield, Pres. ch. s. s. mission so. 62; Plainfield, Pres. ch. s. s. for girls' sch. at Gaboon, 278,06; 342 31

PENNSYLVANIA.—Hartsville, s. s. 1,43; Honesdale, 1st pres. ch. s. s. mon. conc. 25; Philadelphia, Manyunk pres. ch. s. s. 10; Reading, 1st pres. ch. s. s., with prev. dona. to cons. ISAAC M. STELLE an H. M., 60; 96 43

OHIO.—Cincinnati, 6th pres. ch. s. s. 3,15; Claridon, Cong. ch. s. s. 10,35; Cleveland, 1st pres. ch s. s. 75; Maumee City, 1st pres. ch. s. s. 30; Milan, Pres. ch. s. s. for support of Bhema, Ahmednuggur, 36,58, Two classes for support of a boy in sch. 21,51, Juv. miss. so. 11,19; Nelson, Cong. ch. s. s. 6,50; Peru, Cong. ch. s. s. 5; Portsmouth, Pres. ch. Miss Bell's inf. class, for Rev. J. M. Preston's sch. Gaboon, 3,79; Sandusky, Pres. ch. s. s. for blind Suntee, Ahmednuggur, 12; Springfield, 1st cong. ch. s. s. for catechist in India, 42,10; 257 17

INDIANA.—Bloomington, Pres. ch. s. s. for schools in Bombay, 56; New Albany, 3d pres. ch. s. s. for schools in Bombay, 31,35; Rockville, Pres. ch. s. s. 2,25; St. Louis Crossing, Pres. ch. s. s. 2; Wabash, 1st pres. ch. s. s. 12; 103 60

ILLINOIS.—Chicago, 3d pres. ch. Williams st. mission s. s. 17,58; Lockport, Cong. ch. s. s. 5,46; Rockford, 2d cong. ch. s. s. 25; Do. 1st cong. ch. s. s. 10; Roscoe, Cong. ch. s. s. 1,35; Thornton Station, Pres. ch. s. s. concerts, 2,10; Wataga, Cong. ch. juv. benev. so. 6,15; Woodburn, Cong. ch. s. s. 8,50; 76 14

MICHIGAN.—Eckford, Pres. ch. s. s. 9,18; Howell, Pres. ch. s. s. 14,51; Medina, 1st pres. ch. s. s. 3,20; Mt. Clemens, Pres. ch. s. s. 11,80; Romeo, Cong. ch. s. s. 18,57; 57 26

WISCONSIN.—Delavan, Cong. ch. s. s. (bal.) 11; Stevens's Point, Pres. ch. s. s. 2, Lucia H. Fish, 10c.; 13 10

IOWA.—Blairstown, Cong. ch. s. s. 1.10; Kossuth, 1st pres. ch. s. s. 11.65; New Hampton, Cong. ch. s. s. 2,70; Postville, Theodore Rowley's seventh annual dona. 1,55, Lina Rowley's fifth annual dona. 53c.; 17 53

MINNESOTA.—Rushford, Cong. ch. s. s. 4,60; Shakopee, Ger. Evan. Cong. ch. s. s. 2,85; 7 45

KANSAS.—Wabaunsee, Cong. ch. s. s. 8 55

CANADA.—Montreal, Zion ch. s. s. 28 90

CHINA.—A friend, 217 62

3,444 94

MISSION SCHOOL ENTERPRISE.

Received in September.

MAINE.—Rumford, Rev. John Eliot's chil. 62c.; Wilton, N. C. Batchelder, 28c.; 90

NEW HAMPSHIRE.—Bath, Cong. ch. s. s. 4,43; Brentwood, Mrs. Brock's s. s. class, 1; Chatham, L. Farrington, 1,50; New Castle, Cong. ch. s. s. for Rev. S. C. Dean's sch. Mahratta, 5; 11 93

VERMONT.—Cabot, Cong. ch. s. s. 15; Cambridge, Cong. ch. s. s. 5; Chester, Temple and Mary Torrey, 60c.; Craftsbury, Cong. ch. s. s. 10,66; Essex, Cong. ch. s. s. 10; Morrisville, Cong. ch. s. s. 3; West Rutland, Cong. ch. s. s. 2; 46 26

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